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THE DIGBY MYSTERIES.

TO
MRS GEORGE WHERRY,
Corpus Buildings, Cambridge.

MY DEAR MRS WHERRY,

You and I once studied SHAKSPERE for a time together.

I well recollect your capital acting of Nerissa in the *Merchant of Venice*, and the arch way in which you tost up your handkerchief when you heard the news that Bassanio was coming, as if you divined that the right man was near.

Some friends asserted that you actually winkt at him, to let him know which were the wrong caskets, and which the right ; but that was doubtless a libel. At any rate you chafft delightfully that saucy *Gratiano*—the impertinent !—who dared to say that it was a ‘youth,’ ‘a little scrubbed boy,’ to whom he gave your Ring.

Then you left such merrymaking to nurse “the fpeachleffe ficke,” “enforce the maimed impotent to fmile” ; and for two years you toiled in the Hospitals.

You have your reward in your pretty, happy home, in the affection of the able and accomlisht gentleman to whom you have linkt your life—the tender of the suffering, the helper of the poor, “who are Christ’s friends,” as Chaucer says.

I think of your choice and lot with pleasure, and I venture to dedicate to you this edition of a few of the Early Religious Dramas before Shakspeare’s time, as just a reminder of the days when his triumphant art was the subject of our mutual work. Believe me to be,

Always sincerely yours,

F. J. FURNIVALL.

NO
THE

DIGBY MYSTERIES.

1. THE KILLING OF THE CHILDREN.
2. THE CONVERSION OF ST PAUL.
3. MARY MAGDALENE.
4. CHRIST'S BURIAL AND RESURRECTION,

WITH AN INCOMPLETE
MORALITY
OF
WISDOM, WHO IS CHRIST
(PART OF ONE OF THE *MACRO MORALITIES*).

EDITED FROM THE MSS.

BY

F. J. FURNIVALL,

FOUNDER AND DIRECTOR OF THE NEW SHAKSPEARE SOCIETY, ETC.

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CONTENTS.

| | | | | | | | | |
|---|-----|-----|-----|-----|-----|-----|-----|-------------|
| FOREWORDS | ... | ... | ... | ... | ... | ... | ... | PAGE vii |
| APPENDIX: Notes on the Chester Plays and Midsummer Show | | | | | | | | xviii |
| HEROD'S KILLING OF THE CHILDREN (Childermas, Dec. 28), with the PURIFICATION IN THE TEMPLE (playd on Candlemas Day, Feb. 2, 1512) | ... | ... | ... | ... | ... | ... | ... | I |
| THE CONVERSION OF ST PAUL (Jan. 25) | ... | ... | | | | | | 25 |
| MARY MAGDALENE, in 2 Parts :— | | | | | | | | |
| Part I. Her Father's Death. Her Seduction. Her wiping Jesus's Feet. Lazarus's Death and Againrising | ... | ... | | | | | | 53 |
| Part II. Christ's Appearance to her. Her Conversion of the King of Marcyllc. Her feeding by Angels. Her Death | | | | | | | | 90 |
| A MORALITY OF WISDOM, WHO IS CHRIST (<i>imperfect</i>). How Lucifer tempts the Mind, Will, and Understanding of Man to sin | ... | ... | ... | ... | ... | ... | ... | 137 |
| CHRIST'S BURIAL AND RESURRECTION, in 2 Parts :— | | | | | | | | |
| Part I (playd on Good Friday). Christ taken from the Cross and buried | ... | ... | ... | ... | ... | ... | ... | 169 |
| Part II (playd on Easter Day in the Morning). The 3 Maries go to the Sepulchre, and Christ appears to them | | | | | | | | 201 |
| EXTRACT FROM THE ROMISH SERVICE-BOOK FOR EASTER DAY | ... | ... | ... | ... | ... | ... | ... | 227 |
| GLOSSARY AND INDEX (mainly by S. J. HERRTAGE) | ... | | | | | | | 229 |



✍ The Committee of the *New Shakspeare Society* give express notice
that the Editor of any of the Society's Books is alone responsible
for the opinions exprest in it.

FOREWORDS.

THIS book opens the Seventh Series of the *New Shakspeare Society's* publications, that of the "English Mysteries, Miracle-Plays, Interludes, &c. up to Shakspeare's time." Tho it is later and far less complete than the other sets of Mysteries—the Towneley, Chester, Coventry, and Lord Ashburnham's York one, still kept in MS.—it has been hitherto printed in so few copies¹—50, by the Abbotsford Club in 1835—that I chose it, on that account, as our first work of the kind, in order that it might get more generally known. As too I have been able to add to the old set one more Mystery in 2 Parts,—that of the 'Burial and Resurrection of Christ,' which evidently once belongd to the Digby MS. 133, from which these Mysteries get their name,—the prezent edition has a fresh value of its own, however slight that value may be.

But to every play-goer and every student of the drama, all the old Mysteries have an interest independent of their literary merit. They show him the stories and scenes in which his forefathers before and up to Shakspeare's time were content to find edification and amusement. They prove to him that these old-plays were but parts of the Romish Church service, developept and taken out into the streets (p. 227-8, below). They give him the origin of that mixture of comedy in deepest tragedy, and of tragedy in highest comedy, nay in roaring farce, which is a leading note of Shakspeare's

¹ Hawkins printed the first play, *Candlemas Day*, in his *Origin of the English Drama*, 1773, and Marriott reprinted it in his *Collection of English Miracle-Plays, &c.*, Basel, 1838.—P. A. DANIEL.

drama, and which so shocks the classicist critics of Romanticism. And if these Digby Mysteries, being poorer than the Towneley, point to the decay of the old religious Drama in England, the student sees in that only the greater need for Shakspeare to arise, replace the old Religionism with the new Humanity, and take as his themes the love, fears, hates, ambitions of men, the World and its Ruler, instead of Judæa and its King.

The first Play, 'Herod's Killing of the Children' or 'Murder of the Innocents,' and the Purification, is one of a set of New Testament Plays,—the seventh, says Stowe, p. 1, l. 2, below, but the 3rd, I suppose, the 'Annunciation and Birth of Christ' being the first, and the 'Adorations of the Shepherds and the Three Kings' being the 2nd. Only one of these plays was playd yearly, says our text, p. 2, so that the place it was acted in must have been some small town or village; and no mention is made of any Trade supplying the Actors. The 4th Play of the set was to be 'Christ Disputing with the Doctors in the Temple,' see p. 23; and so, if the set of after Plays was 23 in number, like the Coventry New-Testament set, it would take the villagers 23 years to get through the story of Christ's life. But no doubt several subjects were lumped into one play in the Series to which this *Killing of the Children* belonged.

The comedy in this first Play was supplied by music and dancing between the Prolog and Scene i (see p. 2, at foot), and after the Play (p. 22) as well as after the Epilog (p. 23), as after Shakspeare's plays. Also by Herod's bragging and strutting (p. 3), by his man Watkyn's boasting, and then confessing that he was afraid of a woman with a distaff (p. 6, 7, 9), and later by the women 'laying on' and beating Watkyn with their distaffs (p. 14). The killing of the children was done on the stage, seemingly (p. 13), and Herod died there too (p. 16). But there does not seem to have been a

curtain to the pageant-wagon,—whose existence I assume,—for at the end of Scene i the stage-direction is, "Here the Knyghtes and Watkyn walke about the place tyll Mary & Joseph be conveid into Egipt." The Temple (p. 18, 20) was, I suppose, a bit of painted wood on the floor of the wagon. The "Virgynes, as many as a man wyll" (p. 19), who held tapers, went in procession, sang (p. 20) and danced (p. 22, 23), were, I suppose, part of the Audience, as well as the 'virgyn' and four women who playd the Mothers, of the sixteen Players named on p. 24 as performing the Play.

The second Play, *The Conversion of St Paul*,—he being "drest lyke an aunterous knyght,"—seems to have been acted in a larger town, for its three Acts were playd at three Stations or open sites (p. 27, 33, 41), at the first of which there was room for Saul's horse to be brought up, and for him to ride about (p. 32, 33). The "pagent" is mentiond at p. 33, l. 167, p. 52, l. 657; and that the wagon had an upper (? half-) stage is certain,¹ as the Holy Ghost appeard on it (p. 38, at foot), and the "fervent," lightning or thunderbolt (p. 34) would be thrown from it. In this case too there were Dances after the Prolog (p. 27, l. 14) and Act I (p. 33), while the comedy was developd by a scene of broad chaff between Paul's servant and an Ostler (p. 30-1). But the audience who followd the wagon from Station to Station (p. 33, l. 156-7) evidently

¹ "In the great Mysteries the stage was at three elevations (and before it was a shallow but broad *podium* for the chorus). The lowest stage represented the nether world. In the midst was a door—the mouth of hell—and steps led from it on each side to the second stage, which figured earth. The highest stage was reserved for the Deity and the saints; it was heaven." 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 4: an excellent book, which shows in its next 3 pages how effective this 3-stage arrangement was in Theodore Schernbeck's play of *Frau Jutta*, composed in 1480 on the story of Pope Joan. A procession of cardinals "with tapers and banners move along the middle stage chanting a litany. Below, the demons are tormenting the soul of Jutta, who pleads on in piteous hymn to Mary. Above, in heaven, the Blessed Virgin and St Nicholas are entreating the Saviour."—*Ib.* p. 7.

found the seriousness of the original Acts II and III dull, and so a later hand—? Miles Blomefylde, p. 55—spiced up Act III with a lively scene of the Devils in Hell, amid fire, flame, roaring, and crying (p. 43-46), to carry off the weight of Paul's Sermon on the Seven Deadly Sins, which followd.¹

In the third Play, *Mary Magdalene*—of which Part I describes her Father Cyrus and his death, her Seduction by Lechery and a Galant, her Repentance and Wiping of Jesus's feet with her Hair, and also her brother Lazarus's Death and Againrising—we have the comedy supplied by our friend Herod (p. 60-1) bragging as before, by the King of the Flesh kissing Miss Lechery (p. 67), and by a scene at a Tavern in Jerusalem (p. 72-5), with a young dandy who wants a pretty barmaid to chat to, and who makes Mary fall in love with him. Then the Devils are seen in Hell (p. 75), which is the lower stage (p. 76) of the 2- or 3-staged wagon (p. 67, at foot), and in scene xv, p. 82-3, all the Seven Devils are beaten on their buttocks on the stage. A house is also set on fire (p. 83) : an instance of early Sensationalism.

In Part II—which tells how Christ appears to Mary at his tomb,² how she goes to Marcyllle, converts its King and Queen, is fed in the wilderness by Angels, and then dies and is taken up to Heaven—the bragger is supplied by the

¹ "A traveller in 1790 . . . goes on to relate that in other villages near Innsbrück, St Mary Magdalene [see above, and p. 82-3 below] and St Sebastian were being performed; and he was assured that these pieces possessed superior attractions to that of St Pancras, inasmuch as *more devils appeared in them.*" (See Pichler, *Ueber das Drama des Mittelalters in Tirol*, Innsbrück, 1850.) 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 17.

² On the three Maries and the Apostles at the Tomb, p. 92-4, 201-218, compare the lines (21-4) in Stubbes's *Anatomie*, Part I, Appendix, p. 336, from Naageorgus :

"In some place solemne fighes and showes, & Pageants fayre are playd,

With sundrie fortes of maskers brave, in straunge attire arrayd,
As where the Maries three doe meete, the fepulchre to see,
And *John* with *Peter* swiftly runnes, before him there to bee."

King of Marcyll (p. 90), and the fun by the Priest's boy and his doggrel service (p. 99-101), the Shipman with a merry song (p. 107), and his boy Grobbe (p. 107, 119, 125). In this Part there must have been a third stage for Heaven—see note ¹, page ix, and p. 106, 113, 130, 131, 135 (*gaudent in celis*)—above the main stage, under which was the Hell (as in Part I) to which the Devil betook himself (p. 92, l. 992) after he had told how Christ harrowd Hell. How all the scenes of the Temple, the burning of the Idols, the Shipman and his Ship, the rock on the island where the Queen of Marcyll was left (p. 121), &c., were managed, I can't tell. Possibly some of the Players had separate scaffolds: see Sharp's Dissertation on the Coventry Plays. But make-believe will do wonders. My friend Mr P. A. Daniel tells me, that in Melbourne he saw a Chinese troupe act admirably on a small stage, with the roughest scenery. A wooden form servd for a castle-wall, a chair behind it for the battlements, on which the besieged King mounted, and whence he made a spirited harangue to the rebellious besieging General and his army of three men, as Richard II does to Northumberland at Flint Castle in Shakspeare's Play, III. iii. And really, when you know the story, you don't need scenery, as we found, who were lucky enough to see the First Quarto of *Hamlet* acted at St George's Hall on April 16, 1881.

In the fourth Mystery here, the 'Burial and Resurrection of Christ,' there is no comedy, and I see no trace of the Pageant or Stages. The Stations in it (if any) would be only those of the Church from whose service it was either imitated, or of which it once formd part.¹ The Play is arranged to be either recited or acted, and a warning is given at the beginning (p. 171), that there is a Proem, "certene lynes, which are not to be saide if it (the Play) be plaiede."

¹ The Procession of the Sacrament no longer forms part of the Romish Church Service on Easter Sunday morning.

At several other places—see notes p. 173, 174, 176, 178, 180, 182, 183, 184, 185, &c.—is evidence of the double character of the composition. Towards the end of the Play (p. 223, 226) some of the Sequences of the Easter Sunday Mass of the Romish Service are directed to be sung as part of the performance, as on p. 194-5.

Now, did the mixture of comic bits with most serious subjects take off the effect of the mysteries of Christianity performed before the common folk? I doubt it. My friend Mr H. H. Furness, the editor of the splendid new *Variorum* Shakspeare, once told me that he saw in Spain a Mystery performed, and that at one point a bell tinkled, and in came a troupe of ballet-girls in short frocks and flesh-tights, and danced a ballet. All the onlookers evidently took it as a natural and proper occurrence.¹ They'd grown accustomed to

¹ P.S. Having just found Mr Furness's note, I print it:—

"Years ago I saw a Passion Play in Spain, which was sublimely national. After the Magi had presented their gifts to Mary, who was seated beside a pasteboard manger, surrounded by pasteboard oxen, with a great deal of genuine straw about, at the tinkle of a little bell, ballet-girls in short skirts and pink tights darted from the side scenes, and, pirouetting around the groups, finally struck an attitude with their hands over the cradle, and their elevated toes pointing to the audience. When the curtain went down there were vociferous calls for the actors, and Christ appeared, leading Joseph and Mary, and bowed his thanks. It was deeply religious to the people, and many women wept."

Compare Mr Baring-Gould's experience in Brabant:—

"But perhaps the most curious representation of the last scenes of the sacred history I have witnessed, was at Mechlin, a few years ago, on the fête of St Rumbold. A travelling band of players had erected a large tent with stage in it, in the market-place; and their programme of entertainments consisted of—

"1. Tight-rope dancing, tumbling, and performing dogs.

"2. The laughable farce of 'A Ghost in spite of himself' (the English farce of that name translated into Flemish).

"3. The Passion and Resurrection of Christ.

"It was more than startling to see 'the spangled sprite of the shining shower,' who pirouetted on the tight-rope, figure half-an-hour later as the Mater Dolorosa, and the human spider, a man in fleshings, who walked backwards on hands and feet, transformed into the Beloved Disciple; but the Brabant peasants seemed aware of no incongruity, and were as ready to weep at the crucifixion, as they were to laugh at the dancing dogs. The peasant mind of the present day is constituted like that of their Mediæval forefathers, who insisted on the introduction

it, and so it was right. Just so, most Englishmen take the existence of our hereditary House of Lords, and the spelling of the sound 'enuf' as 'enough.' The survival of an absurdity or incongruity never shocks traditional minds; nay, the proposal to remove it always makes them angry.

It was probably some feeling of this kind that made me reprint the fragment of the Macro¹ Morality of *Wisdom*, when the rest of it had been printed by the Abbotsford Club in 1837. But this fragment was in the Digby MS. 133, had been in the Abbotsford-Club print of that MS., and would be expected by students in ours. I could not at first trace the Macro MS. to the present Mr Gurney, and so I was glad of the excuse to keep this bit of *Wisdom* in our book. (Even literary Antiquaries are mortal and have weaknesses.) By Mr Gurney's kind leave, Miss Marx has since made a copy of all the Macro MSS. for the Society, and when we have any money to spare, I hope to edit it.

In the progress of the drama, Moralities followed Mysteries, and were succeeded by Interludes. When folk tired of Religion on the Stage, they took to the inculcation of morality and prudence; and when this bored them, they set up Fun.

Our *Wisdom* Morality hooks on to dogmatic Religion by its Wisdom being Christ, and by its doctrines, p. 143, &c. It keeps up the fun of the old Mystery by its comic man Lucifer (p. 155, &c.), its dance (p. 164), and its later hornpipe, quarrel and boy-devils (p. 167). It is one of a set played in London, since it mentions the Holborn Quest,² p. 165, l.

of an element of grotesqueness into every tragedy and religious mystery." 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 8-9.

¹ The MS. containing these 'Moralities' once belonged to a Dr Macro.

² On the Holborn Quest, see p. 168, and "The (65) ancient Articles of the charge of the Wardmote Inquest, formerly delivered," in Joseph Newell's *Inquest Furyman*, 1825, p. 54-68.

733,—and Westminster and St Andrew of Ely (cp. St Andrew's, Holborn, nearly opposite Ely Place),—and has few, if any, of the dialectal peculiarities which mark the Midland Mysteries.

With regard to the dialect of the Mysteries I see no special marks of any dialect in the *Killing of the Children*, tho *wha*, 13/305, *mut* 13/319, *chever* shiver 15/374, *thu* thou 8/195-8, 16/397, 400, &c., *wolcome* 18/437, 438, 441, *gh* of *abought* about 19/476, *parfight* perfect 18/446, *afforn* before 20/484, 22/529 are provincial, and the verbal *n* plurals—*ioyen* 20/501, *bene* be 5/112, 4/88, *han*, &c.—point, I suppose, to the Midland rather than any other dialect.

Of the *Conversion of Saul*, I can say no more. It is fond of *a* for *e* and *o*,—*drad* 27/20, *adrad* 36/234, *frawardnes* 28/39, *massage* 38/239, *marcy* 38/290, 46/506,—of *f* for *v*, we *gyf* 28/43, 32/132, 47/522; but though the lacking of “lytturaþ scyens” and the “non intellygens of Retoryk” which it confesses to, 52/658, 661, are apparent, its district is not, to me at least.

In *Mary Magdalene*, however, East-Midland characteristics, *xal* shall, *qwat* what, &c., clearly appear, as I have noted on p. 53, note 1. And *Christ's Burial and Resurrection* was—says Dr Richard Morris, p. 170,—Northumbrian, and then rewritten or copied by a West-Midland scribe.

As to the metre, notes will be found on or near the first page of each play. The *Killing of the Children* is in 8-line stanzas, *ababb cbc*; and the *Conversion of St Paul* is in 7-line stanzas, *ababb cc*. Part I of *Mary Magdalen* is very irregular: it tried seemingly to get into 8- or 9-line stanzas, but other stanzas, alternates and couplets also occur; Part II is mainly in alternates: *Wisdom* is in 8-line stanzas: Scene i. *abab bcbc*; Scene ii. iii. and the printed bit of iv. *aaab-aaab*, with an occasional couplet added, as in 165/735-6, 166/745-6, and some of the stanzas are linkt, the first line

of the second ryming with the last line of the first. The *Burial of Christ* is, as noted on p. 171, almost all in 6-line stanzas *aab, ccb*, tho sum 8-line ones occur, *aaab, cccb*. The *Virgin's Complaint*, p. 191-3, is mainly in eight, *abab, bcbc*, with some sixes and sevens, followd by couplets. Parts of this *Complaint*—the best portion of the volume—have the same burden 'Who cannot wepe, com lerne of me' as the earlier poem in my *Hymns to the Virgin and Christ*, Early English Text Soc. 1867, p. 126-7. This fashion of stanzas, alternates and couplets in dramas lasted well into Shakspeare's time. In his earliest play he has a conversation of four men in no less than 17 alternates (*abab*) in succession, *L. L. Lost*, IV. iii. 222—289; Berowne and Boyet talk in stanzas now and then, *ib.*, 214—219, V. ii. 256—261. (See too I. i. 94-9, 112-118.) But happily our great playwright soon gave up the trammels of this convention.

The date of the Digby MS. I have put at 1480-90. At first I thought 1475, but the late regretted Librarian of the Bodleian wrote to me on July 8, 1879:

"1512 [the copier's date at p. 1, copy] is not so far off the mark as you suggest. I do not think that the text is 20 years in advance. Ever yrs. sincerely, H. O. Coxe."

There seem to be at least three hands in the Digby MS. Plays, of which I suppose the hand before 1500,—? John Parfre's,—to write leaves 146-157, 37-50 (less 45-47, bk), all the *Killing of the Children*, and *Conversion of St Paul*, except the later Devils scene. This scene (leaves 45-47, back) and *Mary Magdalene* (leaves 95-145) appear to be in a hand somewhat later than that of the two other plays, and I suppose it to be Miles Blomefylde's. He signs his name before the *Conversion of St Paul*, but there I hold his signature to be in the later hand, as is the line "Ihon Parfre ded wryte thys booke," p. 24.

The *Morality of Wisdom* (leaves 158-169, bk) seems to

be in a fresh hand, which my note calls later, but Mr Macray and Mr Parker say is earlier, than the others. The latter agrees in thinking there are three hands in the MS. Plays, and feels sure that there are at least two. My notes, and my recollection, are for the three hands.

Looking into the MS. accounts of the Chester Plays some years ago, I copied a few extracts which may be now shunted into an Appendix, on the chance of their interesting some friend of ours in America, if not here, and helping him to realize the old scene at the acting of the plays. All the extracts have, no doubt, been printed in some History of Chester or elsewhere, but I have not had time to look round for them.

With thanks to Mr George Parker, our careful copier and collater at Oxford, and to Mr Herbage for his help with the Glossary and Index, I turn to Part II. of Stubbes's *Anatomie* and to *Shakspeare Allusions*, and wish our Members the pleasant Long-Vacation that I fear I sha'n't get.

June 29, 1882.

P.S. In the *Daily News* of April 4, 1881, is a long and interesting account of a Mussulman Passion Play.

In the *Academy* of July 1, 1882, is a short statement about the York Mystery Plays, which the present Lord Ashburnham, wisely changing the dog-in-the-mangership of his late father, is letting Miss L. Toulmin Smith edit his unique big 4to. MS. of for the Clarendon Press. The York volume contains 48 plays, as against the Coventry 43, the Towneley 32, and the Chester 24. Four or five of the York plays are the same as some of the Towneley set, with additions or omissions. The first eleven York plays are from the Old Testament, the other 37 are from the New Testament, the Gospel of Nicodemus and some of the Marian legends. The MS. gives the music sung by the angels in the play on the vision of our Lady to St Thomas. The MS. is about 1450 A.D., but it probably represents a somewhat earlier text.

The Scriveners' Play of this York set, printed by Croft in 1797, and the Camden Soc. in 1858, seems to have been set from an actor's copy, lately belonging to Dr Sykes of Doncaster.

On the French Mysteries, see the Introduction to the *Mistère du Vieil Testament* by the late liberal Baron James de Rothschild, in the edition he gave to the Old French Text Society, the *Miracles de la Vierge* in the same Society, M. Petit de Julleville's book on the subject, M. Onésyme Leroy's *Etudes sur les Mystères*, Messrs Gaston Paris and Reynaud's edition of the *Mystère de la Passion*, and the dramatic section of Aubertin's *Histoire de la Littérature française au Moyen Age*.

APPENDIX TO FOREWORDS.

NOTES ON THE CHESTER PLAYS AND MIDSUMMER WATCH, FROM
HARLEIAN MSS. 1944, 1948, 2125, &c.

Harl. MS. 1944, lf. 21 bk.

¹ Now of y^e playes of Chester called y^e whitson playes, when they weare played, and what occupaciones bringe forth at theire charges the Playes and pagiantes.

Heare note *that* these playes of Chester called y^e whitson playes weare the worke of one Rondoll,² a monke of y^e *These playes are now abolished:* Abbaye of St Warburge in Chester, who reduced y^e whole history of the byble into Englishe storyes in metter, in y^e englishe tounge; and this moncke, in a good desire to doe good, published y^e same. then the firste mayor of Chester, namely Sir Iohn Arneway knight, he caused the

¹ Part of Chap: 4: From "A breauarye, or some fewe Collectiones of y^e Cittie of Chester, gathered out of some fewe writers, and heare sett downe, and reduced into these Chapters followinge:" Harl. MS. 1944, lf. 3. The Forewords "To the Reader" are signd "*per* Dauid Rogers: 1609: July: 3"; and Harl. MS. 1948, lf. 18, says that the Collections were "collected by the Reuerend: m^r Robert Rogers, Batchlor in Diuinitye, Archdeacon of Chester, and Prebunde in the Cathedrall Church of Chester [and parson of Gawsworth]," and "written by his sonne Dauid Rogers."

² In Harl. 2124 (a Copy of the Chester Plays made by Jas. Miller in 1607), a vellum fly-leaf (? later) says:

The Whitsun playes first made by one Don Randle Higgenet o Monke of Chester Abbey, who was thrise at Rome before he could obtaine leaue of the Pope to haue them in the English tongue.

The Whitsun playes were played openly in pageants by the Cittizens of Chester in the Whitsun Weeke. Nicholas the fift then was Pope, in the year of our Lord 1447. Sir Henry Francis, sometye a Monke of the Monestery of Chester, obtained of Pope Clemens a thousand daies of pardon, and of the Bishop of Chester 40 dayes pardon, for euery person that resorted peaceably to see the same playes, and that euery person that disturbed the same to be accursed by the said Pope, vntill such tyme as they should be absolved thereof.

same to be played ["*anno domini*: 1329"]; the manner of which playes was thus: They weare deuided into 24 pagiantes or partes, acordinge to the number of y^e Compaynes of y^e Cittie, and euery Company brought forth the their pagiente, which was y^e cariage or place which they played in: And yarlye before these were played, there was a man

¹ leaf 22 fitted for y^e purpose ¹ which did ride, as I take it

² April 23. vpon St George daye² throughe y^e Cittie, and there published the tyme and the matter of y^e playes in breife, which was called "y^e readinge of the banes." [The Reading of the Banes, or Proclamation of the Mysteries to be played] They were played vpon monday, tuesday, and wense-day in witson weeke. And they first beganne at y^e

Abbaye gates; & when the firste pagiente was played at y^e Abbaye gates, then it was wheeled from thence to the pentice at y^e highe crosse before y^e Mayor; and before that was donne, the seconde came, and y^e firste wente in-to the watergate streete, and from thence vnto y^e Bridge-streete, and soe all, one after an other, tell all y^e pagiantes weare played, appoynted for y^e firste daye, and so likewise for the seconde

³ description of y^e pagiantes they played in: & the thirde daye: these pagiantes or cariage was a highe place made like a howse with ij rowmes, beinge open on y^e tope: the lower rowme they ap-

parrelled & dressed them selues; and in the higher rowme they played: and they stode vpon 6 wheeles. And when they had done with one cariage in one place, they wheeled the same from one streete to an other: first from y^e Abbaye gate to y^e pentise, then to the watergate streete, then to y^e bridge streete, throughe the lanes, and so to the estgate streete. And thus they came from one streete to an other keapinge a direct order in euery streete; for before y^e firste cariage was gone, y^e seconde came, and so the thirde, and so orderly till y^e laste was donne, all in order, without any stayeing in any place; for, worde beinge broughte how euery place was neere done, they came, and made no place to tarye, till y^e last was played: ³

Heerafter followeth y^e readinge of y^e banes, which was read before y^e beginninge of y^e whitson playes, beinge the breife of y^e whole playes: /

³ The shorter Annals or "Breauarye of the Cittie of Chester," from Rogers in Harl. 1948, adds on leaf 64, back (after "all the streetes have their pagiantes afore them all at one time playeing together,") "to se which playes was greate resorte, and also scafoldes and stages made in the streetes in those places where they determined to playe their pagiantes."

[Here follow 'The Banes'—an Address of 9 stanzas to the future audience, then 24 stanzas on the 24 Plays, and 4 lines of Conclusion,—all printed by Thos. Wright in the Old Sh. Soc.'s *Chester Plays*, i. 1-7, from George Bellin's copy in Harl. MS. 2013; and then Rogers goes on, leaf 24, back:—]

"The sune of this storye, Lordes & ladyes alle,
he wisheth I haue breifely repeated, & how they muste be played.
men not only Of one thinge, warne you now I shall,
to take ye That not possible it is, these matters to be contynued
sight of ye In such sorte & cunninge, & by such playeres of price
play, but to As at this day good players & fine wittes coulede deuise,
consequence of ye For then shoulde all those persones *that* as Gods doe playe,
matter so as In Clowdes come downe with voyce, & not be seene;
it mighte be
profitable and
not offensive :

For no man can proportion *that* Godhead, I saye,
 To the shape of man face, nose, and eyne;
 But sence y^e face gilte doth disfigure y^e man *that* deme
 A Clowdy Coueringe of y^e man a voyce only to heare,
 [y. 25] And not God in shape or person to appeare;
 By Craftes men & meane men these Pageauntes are played
 and to Commons and Contrye men acustomablye before.
 If better men & finer heades now come, what canne be saide?
 But of common and contrye playeres take *thou* the storye;
 And if any disdaine, then open is y^e doore
 That lett him in to heare: packe awaye at his pleasure;
 Oure playeing is not to gett fame or treasure:

All *that* with quiett mynde
 Can be contented to tarye,
 Be heare on whitson monday:
 Then begineth y^e storye.

§—————§ finis: DR.

And thus much of y^e Banes or Breife of y^e whitson playes in Chester; for if I shoulde heare resite y^e whole storye of y^e whitson playes, it woulde be too tedious for to resite in this breauarye: As also, they beinge nothinge profitable to any vse, excepte it be to shewe y^e Ignorance of oure forefathers, and to make vs their ofspringe vnexcusable before God, *that* haue y^e true and synceare worde of y^e Gospell of our lord & sauour Jesus Christe, if we apprehende not y^e same in oure life & practise, to y^e eternall glorie of our god, and y^e saluation & comforte of oure owne soles.

: Heare followeth all y^e Companies as they weare played vpon their seuerall dayes, which was Monday:

Tuesday : & Wenseday in y^e whitson weeke. And
how manye Pagiantes weare played vpon euery day
at the Charge of euery Companye.

The Companyes or trades The story or matter *that* euery
that playe : Companye did acte :

- | | | | | |
|-------------------|--|---|--|--|
| 1 | Barkers Tanners | } | bringe forthe | The fallinge of Lucifer |
| | | | | |
| 2 | Drapers Hosieres | } | | The creation of y ^e worlde |
| | | | | |
| 3 | Draweres in Dee & waterleaders | } | . . | Noah & his shipp |
| | | | | |
| 4 | Barbers Waxe chandlers Leeches | } | . . | Abraham & Isacke |
| | | | | |
| | | | | |
| [leaf 25, back] 5 | Cappers Wyerdroweres Pynners | } | . . | { Kinge Balack & Balaam with Moyses :/ |
| | | | | |
| | | | | |
| 6 | Wrightes slatereres Tyleres Daubers Thatchares | } | | Natiuytie of our lord |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| 7 | Paynters Imbrotheres Glasieres | } | . . . | The shepperdes offeringe |
| | | | | |
| | | | | |
| 8 | Vinteners Marchantes | } | | Kinge Harrald & y ^e mounte victoriall |
| | | | | |
| 9 | Mercers Spicers | } | bringe forthe y ^e 3. kinges of Collen : | These 9 Pagiantes aboue written weare played vppon y ^e first day ^e beinge Monday. |
| | | | | |
| 1 | Gould smythes Massons | } | | The destroyinge of the Childderen by Herod |
| | | | | |
| 2 | Smythes forberes Pewterers | } | | Purification of our ladye |
| | | | | |
| 3 | Butchares | | | The pinackle, with y ^e woman of Canan. ¹ |

¹ The Temptation, and the Woman taken in Adultery.

- | | | | | |
|-------------|---|---|----------------|--|
| 4 | Glouers & Parchment makers | } | [bringe forth] | The risinge of Lazarus from death to liffe :/ |
| 5 | Coruesters or shoemakers | } | | The cominge of Christe to Ierusalem :/ |
| 6 | Bakers & Mylners | } | | Christes maundy wth his desiples |
| 7 | Bowyeres & Fletcheres & Stringers & Cowpers & Turners | } | | The scourginge of Christe |
| 8 | Innemongers & Ropers | } | | The Crusifenge of Christ |
| [leaf 26] 9 | Cookes & Tapsters & Hostlers & Inkeapers | } | | The harrowinge of hell |

These 9 pagiantes aboue written weare
played vpon y^e second day: beinge
tuesday :/

- | | | | | |
|---|---|-----------|-----------|---|
| 1 | Skinneres & Cardemakers & Hatters & Poynters & Girdlers | } | | The Resurrection. |
| 2 | Sadlers & fusters | } | | The Castle of Emaus & the Apostles |
| 3 | Taylores | | | The Ascension of Christe |
| 4 | Fishmongers | | | Whitsonday y ^e makeinge of the Creede |
| 5 | Shermen | | | Prophetes before y ^e day of Dome |
| 6 | Hewsters & Bellfownders | } | | Antechriste |
| 7 | Weauers & Walkers | } | | Domes Daye |

These 7 pagiantes weare played vpon y^e third daye,
beinge wensedaye; & these whitson playes weare played
in Chester anno domini: 1574: S^r Iohn Sauage, knight,

beinge Mayor of Chester, which was the laste tyme they weare played. And we haue all cause to power out our prayeres before God, *that* neither we nor oure posterities after us, maye neuer see y^e like abomination of desolation, with such a Clowde of Ignorance to defyle with so highe a hand y^e sacred scriptures of God: But of y^e mercye of oure God for y^e tyme of oure Ignorance he regardes it not: and thus much in breife of y^e whitson playes:/"

The worthy Rogers goes on with a chapter on the Midsummer Show, which was acted when the Plays hadn't been playd in Whitweek; and as he speaks in a sidenote of certain improprieties at the Show put down by a godly Mayor—"y^e diuell in his fethers before y^e butchers, a man in womans apparell, with a diuill waytinge on his horse called cuppes & cans, god in stringes,¹ with other thinges,"—I copy the passage, to get more information about this Midsummer Show. (See p. xxvi, be ow.)

"Of y^e Midsomer showe or watche in Chester.

*y^e midsomer
showe as
anchant as
y^e whitson
playes if not
more anchant*

*when y^e mid-
somer shoe
went, then
y^e whitson
playes went
not*

*when y^e
whitson play
went, then y^e
showe at mid-
somer went
not*

[leaf 26, back]

*many thinges
reformed in
y^e midsomer
shoe before
m^r H:*

*Hardware, &
in his tyme
[1599], as y^e*

Heare we maye note *that* y^e showe or watche, on midsomer eaue, called 'midsomer showe,' yearlye now vsed within y^e Citti of Chester, was vsed in y^e tyme of those whitson playes, & before, so farr as I canne vnderstande; for when y^e whitson playes weare played, then y^e showe at midsomer wente not: And when y^e whitson playes weare not played, then y^e midsomer showe wente only: as many now liueinge [1609 A.D.] canne make theire owne knowledge proffe sufficient: But since these playes at whitson-tide weare put downe, and y^e midsomer showe went only, there hath bene taken awaye some thinges, & reformed, ²that weare ²not decenete: whearein y^e wisedom & godly care of those magistrates *that* did remoue awaye thinges either sinfull or offensiue, is to be commended, and by all religeouse magistrates there stepes to be troden in, inasmuch as they intende all theire actiones to Gods glorye, & the rule or lyne

¹ This is the only way that Mr C. T. Martin of the Record Office and I can read the MS.

*diuill in his
fethers before
ye butchers,¹
a man in
womans ap-
parell, with
a diuill
waytinge
on his horse
called cuppes
& cans, god
in stringes (?),
with other
thinges,
which were
reformed
& amended.*

of perfection, the *which*, howsoever it cannot be attaind vnto in this liffe, yet it is the marke we are all to aime at. In which I commend y^e gouernmentt of m^r Henry Hardware esquire, somtymes mayor of Chester [1599], whose gouernement was godly, wherein he soughte y^e redresse of manye abuses, as namely in y^e midsomer showe he caused som thinges to be reformed and taken awaye, *that* y^e watchmen of our soules, or deuines, spake againste, as thinges not fitt to be vsed; for *which* he deserued iuste commendation; howsoever the vulgar sorte of people did oppose themselves againste y^e reformation of sinnes, not knowinge *that* anchant synnes ought to haue new reformation, And antiquitee in thinges vnlawfull or offensiue is no reason to mayntayne y^e same. But for y^e decensie of y^e midsomer showe as it is now [1609 A.D.] vsed,² I referre it to y^e iudgmente of those who are more iudiciouse:/"

¹ Harl. MS. 2125, leaf 304 or 123 (see lf. 41 and 53). 1599 Hen. Hardware esq (? in Jn. Stow's hand).

"the maior caused the Graull not to goe at Midsomer wach, but in steed a man in complet white Armoure on horsback. he, at same show, put downe the diuell Ryding for buchers, & caused a boy to Ride for them as other companies. nor cupps nor canns nor dragon & naked boys would he suffer at show; he tooke vp bakinge at High Crosse: he opposed the showmakers [shoemakers] & would haue them receue brethren among them for small somes or nothing: and restrayned the leaulokers for sending of coyne accordinge to their auntient custome vsed tyme out of mynd."

On the 'Devil in Feathers,' compare also John Taylor the Water-poet, in a description of a *Tinckhell*, or Deer-driving at Braemar in 1618 at which he was present, *viz.*—"Being come to our lodgings, there was such baking, boyling, roasting, and stewing, as if Cook Ruffian had been there to have scalded the Devil in his feathers."

The description from which the above is an excerpt is printed in the Appendix, 4th Report of Historical Manuscript Commissioners, p. 533.—A. F. WATSON.

² *Daily News*, Jan. 9, 1882, p. 2, col. 7:—

A MIRACLE PLAY IN WORCESTERSHIRE.—Our Stoke-upon-Trent correspondent telegraphs:—The usually quiet village of Rou-lench, near Pershore, Worcestershire, has during the past week been the scene of an extraordinary miracle play, which was suggested to the rector, the Rev. Mr. Chafey, by the Passion Play of Ober Ammergau. The interest in the play grew daily, and on Saturday last the reproduction was witnessed by a large number of people, most of whom had come considerable distances. In style the piece had been made to imitate as much as possible

As to the years in which the Chester Plays were acted, I find the following entries :—

Harl. 1944,¹ leaf 67.

.Mayores.

.Sherriffes.

1328 Sir John Arneway knight { Allexander Hurell
Richard Spicer } I

The whitson playes Inuented, in Chester,
by one Rondoll Higden, a monke in
Chester abbaye./

In the list of Chester Mayors and Sheriffs in *Harl.* 2105, the only mention of the Playe is under 1546, William Holcroft, Mayor: "In this yere m^r. Holcroft died, & m^r John wallis: was chosen mayor, & the plaies went that same yere." leaf 95, at foot.

[*Harl.* MS. 1944] *.Mayores.*

.Sheriffes.

[*f* 85] *Quene*: Eliza: raigne: 14:

1571 Iohn Hankey, merchant . . { Richard Bauand,
Irnmonger
William Wall,
Irnmonger } 244

In this yere the Whitson playes weare
played in Chester, &c.

Quene: Eliza: raigne: 17:

[*f* 86, *bk.*] 1574 Sr John Sauage knighte { John Allen,
draper
William, Good-
man, merchant } 247

the great Passion Play, suitable scenery and gorgeous dresses having been obtained at great cost. The performance consisted of a series of tableaux vivants representing various events in the life of Christ. There were exactly fifty persons taking part in the performance, their ages ranging from four years to 82 years, the rector taking a leading character from time to time. An explanation was given of the successive tableaux, and selections of music were played during the performance from *Elijah* and the *Messiah*.

¹ The names of the Mayors & Sheriffs of Chester, with other things.

The Whitson playes weare played in this
Cittie this yere . . .¹

[leaf 87] Quene : Eliza : raigue : 20 :

| | | | | | | | | | | | | |
|------|-------------------------------------|--|---|-------------------|---|-----|-------------|----------------|--|--|------|--|
| 1577 | Thomas Belline, mercer ² | <table border="0"> <tr> <td rowspan="3">{</td> <td>Valentine Brough-</td> <td rowspan="3">}</td> <td rowspan="3">250</td> </tr> <tr> <td>ton, mercer</td> </tr> <tr> <td>John, Tilston,</td> </tr> <tr> <td></td> <td></td> <td>merc</td> <td></td> </tr> </table> | { | Valentine Brough- | } | 250 | ton, mercer | John, Tilston, | | | merc | |
| { | Valentine Brough- | } | | 250 | | | | | | | | |
| | ton, mercer | | | | | | | | | | | |
| | John, Tilston, | | | | | | | | | | | |
| | | merc | | | | | | | | | | |

. . . the Sheapardes play was played at
the highe crosse, with other triumphes on
the Roode dee . . .

[leaf 90] Quene : Eliza : raigue : 42 :

| | | | | | | | | | | | | |
|------|----------------------|---|---|------------|---|-----|------|-------------|--|--|--------|--|
| 1599 | Henry Hardware, Esq. | <table border="0"> <tr> <td rowspan="3">{</td> <td>John Owen,</td> <td rowspan="3">}</td> <td rowspan="3">272</td> </tr> <tr> <td>merc</td> </tr> <tr> <td>John Moyle,</td> </tr> <tr> <td></td> <td></td> <td>draper</td> <td></td> </tr> </table> | { | John Owen, | } | 272 | merc | John Moyle, | | | draper | |
| { | John Owen, | } | | 272 | | | | | | | | |
| | merc | | | | | | | | | | | |
| | John Moyle, | | | | | | | | | | | |
| | | draper | | | | | | | | | | |

[³ leaf 90, back]

This mayor was a godly zealous man, yet
he gott ill will amonge the Commons, for
puttinge downe some anchant orders, in
the Cittie and amonge some Companyes,
especially the shoemakers, whoe he much
opposed : he caused the gigantes *which* vse
to goe at midsomer to be broken, The
bull ringe at the high crosse to be taken
vp : The dragon and naked ³ boyes he
suffered not to goe in midsomer showe, nor
the diuell for the Butchers, but a boye to
ride, as other Companyes ; he restrayned
the leaielookers, for sendinge wine, on
the feastifull dayes, accordinge to their
anchant vse and Custome, &c.

¹ Harl. 2125, lf. 40, bk. Randle Holme's collections.

1574 . . . The whitson playes played in pageantes in the Cittye :
[*addition*] at midsomer, to the great dislike of many, because the playe
was in on part of the Cittie

[lf. 41] 1577. Alsoe he [the Mayor, Thomas Bellin] Caused the
Sheappeardes playe to be played at the hie Crosse, with other Trivmphes
one the Roode Deey. (An added sidenote says that—when this Mayor
'enterteyned the Earle of Darbie and his sonne Fordinando Lorde
Strange two nightes at his howse,—“the scollers of the freescole also
playd a comedy before *them* at m^r maiors howse.”)

² George Bellin. Was he a seller of beer and ale? see Harl. MS.
2105, leaf 29, back.

Under 1600, Rogers enters that "m^r Brerewood" (the Mayor who died in that year of his office) "restored all the anchant customes againe, except the Corne merkett toule, which was taken from the sariantes in Mr Hardwars time, and now confermed to the Mayor, by a gen(er)all assembly." I suppose that 'customs' here does not include the Midsummer show.

In the list of the "*Majors and Sherriffes of Chester*" (? by Wm. Smith) in Daniel King's *Vale-Royall*, 1656, the only entries I find about the Chester Plays are (Part I, p. 86),

| Anno | Maiors | Sheriffs |
|-------|--------------------|---|
| 1572. | <i>John Hanky.</i> | { <i>Richard Bavian</i> <i>William Walle</i> |

This year, the Maior would needs have the Playes (commonly called *Chester Playes*) to go forward, against the wills of the Bishops of *Canterbury*, *York*, and *Chester*. (p. 88)

| | | |
|-------|------------------------|---|
| 1575. | <i>Sir John Savage</i> | { <i>John Allen</i> <i>William Goodman</i> |
|-------|------------------------|---|

This year the said *Sir John Sauvage* caused the *Popish Plays of Chester*, to be played the Sunday, Munday, Tuesday and Wednesday after *Mid-sommer-day*, in contempt of an Inhibition and the Primats Letters from *York*, and from the Earl of *Huntington*. For which cause, he was served by a Pursevant from *York*, the same day that the new Maior was elected, as they came out of the *Common-Hall*: notwithstanding the said *Sir John Savage* took his Journey towards *London*; but how his matter sped, is not known; Also *Mr Hanky* was served by the same Pursevant for the like contempt, when he was *Mayor* [in 1572]. Divers others of the *Citizens* and *Players* were troubled for the same matter. p. 88.

As to the *Midsummer Watch*,

W. Webb, in his list of the 'Maiors and Sheriffs of Chester,' in King's *Vale-Royall*, Pt 2, p. 190, notes under 1498, "It appeareth that the Watch on Midsommer Eve began this year."

Under 1563, p. 199: "Upon the Sunday after Midsommer day, the History of *Eneas* and Queen *Dido* was play'd in the *Roods Eye*, And were set out by one *William Croston*, Gent. and one Mr *Man*, on which Triumph there was made two Forts, and shipping on the Water, besides many horsemen well armed and appointed."

As to the *Plays*, Webb, *ib.* p. 199, &c., repeats and adds to the entries given two pages back:

| Anno. | Maiors | Sheriffs |
|-------|-----------------------|---|
| 1567. | <i>Richard Dutton</i> | { <i>Edw. Martin</i> , Draper. <i>Oliver Smith</i> , Draper. |

This year the *Whitson*-Plays were played, and divers other pastimes.

| | | |
|-------|---------------------------------|--|
| 1571. | <i>Fo: Hankey</i> , Merchant | { <i>Richard Bavand</i> , Ironmonger. <i>William Ball</i> , Ironmonger. |
|-------|---------------------------------|--|

This year *Whitson* Playes were plaid, and an Inhibition was sent from the Archbishop to stay them, but it came too late . . . *ib.* p. 200.

| | | |
|-------|-------------------------------|---|
| 1574. | Sir <i>John Savage</i> Knight | { <i>John Allen</i> , Draper. <i>William Goodman</i> , Merchant. |
|-------|-------------------------------|---|

. . . . The *Whitson*-Playes were played at Midsommer, and then but some of them, leaving others unplayed, which were thought might not be justified, for the superstition that was in them, although the Maior was not enjoyned to proceed therein. p. 200.

| | | |
|-------|-----------------------------|--|
| 1577. | <i>Tho. Bellin</i> , Mercer | { <i>Valentine Broughton</i> , Mercer. <i>Fo: Tilston</i> , Mercer. |
|-------|-----------------------------|--|

The *Shepherds* Play, was played at the high Crosse, and other Triumphs, at the *Roods Eye*. p. 201.

| | | |
|-------|------------------------------|---|
| 1599. | <i>Henry Hardware</i> , Esq. | { <i>Fo: Owen</i> , Mercer. <i>Fo: Moyle</i> , Draper. |
|-------|------------------------------|---|

. . . . This Maior for his time altered many ancient Customs, as the shooting for the Sheriffs Breakfast [see Rogers's *Breuyarye*, Harl. 1944, lf. 26, bk, after the *Watch*]; The going of the Giants at Midsommer, &c., and would not suffer any Playes, Bearbait, or Bull-bait.—p. 208-9. On p. 213,



HEROD'S
KILLING OF THE CHILDREN.

¶ THE NAMYS OF THE PLEYERS.

| | |
|-----------------------------|--------------|
| The poete | } Summa xvij |
| kyng Herowde | |
| j ^{te} knyght | |
| the ij ^{de} knyght | |
| iiij ^{de} knyght | |
| iiii th knyght | |
| watkyn, Messanger | |
| Symeon the bysshope | |
| Ioseph | |
| Maria | |
| Anna prophetissa | |
| A virgyn | |
| Angelus | |
| j ^a mulier | |
| ij ^a mulier | |
| iiij ^a mulier | |
| iiii ^a mulier | |

Ihon Parfre ded wryte thys booke.¹

¹ This line was not written at the same time as the writing above; it is in a different coloured ink.

[*This page stands at the end of the Play in the MS., see p. 24, but is repeated here by way of warning, as usual.*]

[*Digby MS. 133 (paper, ?1480-90 A.D.), leaf 146.*]

¹ candelmes day & the kyllynge of *the* children of
Israell. anno domini 1512. M¹D xij.¹ ²the vij booke.²

[*Prologue.*]

¶ Poeta.

¶ This solenne ffest · to be had in remembraunce³
Of blissed seynt Anne · moder to our lady,
whos right discent was fro kynges alyaunce—
Of dauyde and salamon · witnesseth the story ;—
Hir blissid daughter · that callid is mary,
by goddes provision · an husbond shuld haue,
Callid Ioseph · of natur old and drye,
& she moder vnto Crist · that all the world shall save. 8

This Feast is
held in remem-
brance of St.
Anne,

and her blessed
daughter Mary,

Christ's Mother,

¶ This glorious maiden · daughter vnto Anna,
In whos worshipe · this ffest we honour,
And by resembliance · likenyd vnto Manna,
wiche is in tast celestia¹ of savour, 12
And of Ierico · the sote rose floure,
Gold Ebryson · callid in pictur,
Chosyn for to bere mankyndes sayyour,
with a prerogative · a-boue eche creature. 16

the heavenly
manna,

the sweet rose
of Jericho.

¶ These grett thynges remembred · after our entent,
Is for to worshipe · oure ladye and seynt Anne.
we be comen heder as *seruauntes* diligent,
our processe to shewe you as we can; 20
wherfor, of benevolens · we pray euery man
To haue vs excused that we no better doo;
An-other tyme to emende it · if we can
be the grace of god if our cuznyng be ther-too. 24

In their worship
we show our
Play.

Excuse our
short-comings.

¹—¹ in a later hand.

²—² in Stow's hand.

³ The whole play is in 8-line stanzas ryming *a b a b b c b c*.

2 CANDLEMAS DAY. HEROD'S KILLING OF THE CHILDREN. PROL.

Last year we
showd you the
Joymaking of
the Shepherds,
and the Coming
of the 3 Kings.

[leaf 146, back]

Now we'll play
Mary's Purifica-
tion, and then

Herod's hearing
of the 3 Kings'
departure,

his fury at it,
and his order

to kill all the
children of 2
years old in
Israel,

and how Jesus
escaped into
Egypt.

This, we'll play
you, to the hon-
our of God and
St. Anne.

Minstrels and
Virgins, amuse
the audience!

¶ The last yeer' we shewid' you in this place
how the shepherdes of Cristes birthe made letificacion,
And thre kynges · that come fro *ther* Cuntrees be grace
To worshiþe Iesu, with enteer' deuocion; 28

And now we purpose · with hooft Affeccion
To procede in oure mater' · as we can,

And to shew you of' our' ladies purificacion
that she made in the temple · as the vsage was than. 32

¶ And after that · shaft herowd' haue tydynges
how the thre kynges be goon' hoom' an-other way,
that were with Iesu *and* made ther offrynges,
And promysed' kyng herowde without delay 36
To come a-geyn' by hym, this is no nay.
And whan' he wist that thei were goon',
like as a wod man' he gan' to fray,
& commaundid' his knyghtes for to go a-noon' 40

¶ In-to Israet', to serche euery town' *and* cite
ffor all' the Children' that thei cowde ther fynde
of ij yeeres age & within, sparyng neither bonde nor ffree,
but sle them all' either for ffoo or ffrende: 44
thus he commaundid' · in his furious wynde.
Thought that, Iesu shuld' haue be oon';
And yitt he failed' · of' his froward' mynde,
for by goodes purviaunce · our' lady was in-to Egipte 48
gon).

¶ ffrendes, this processe we purpose to play · as we can
be-fore you all, here in your' presens,
To the honor of' god', our' lady, & seynt Anne,
besechyng you to geve vs peseable Audiens. 52

And ye menstrallis, doth your' diligens,
& ye virgynes, shewe summe sport & plesure,
These people to solas, & to do god' reuerens,
As ye be appoynted; doth your besy cure! 56

¶ Et tripident

[Scene 1. Jerusalem.]

¶ Herodes.

[leaf 147]

¶ A-boue aȝ kynges vnder the Clowdys Cristaȝ

Herod.

Royally I reigne in welthe with-out woo;

Of plesaunt prosperyte · I lakke non at aȝ,

ffortune I fynde · that she is not my ffoo.

60

I Am kyng herowdes, · I wiȝt it be knowen soo,

I am the great
king Herod.most strong *and* myghty · in feld for to fyght,And to venquysshe my enemyes · *that* a-geynst me do;I am most be-dred · *with* my bronde bright.

64

¶ My grett goddes I gloryfye · *with* gladnesse,

And to honoure them · I knele vp-on my knee,

ffor thei haue sett me in solas · from aȝ sadnesse,

that no conquerour nor knyght · is comparid to me.

68

No conqueror
can be compar'd
to me.

Aȝ tho that rebelle a-geyns me · ther bane I wiȝt be,

Or grudge a-geyns my goddes on hyȝ or hethe;

Aȝ suche rebellers · I shaȝt make for to flee,

And *with* hard punysshementes · putt them to dethe.

72

¶ what erthely wretches · *with* pompe & pridedo a-geyns my lawes · or *with*-stonde myn entent,thei shaȝt suffre woo *and* payne · thurgh bak *and* syde,

With a very myschaunce · ther flesshe shalbe aȝ to-rent.

And aȝ my ffoes · shaȝt haue suche commaundement

77

that they shalbe glad to do my byddyng; Ay,

Or elles thei shalbe · in woo *and* myscheff permanent,that thei shaȝt fere me nyght *and* day.¹

80

My opposers and
foes shall be
confounded and
punisht.

¹ The next page of the MS., leaf 147, back, is in different metre. It contains the three following 7-line stanzas (*ababbee*) and one 4-line verse (*dede*), and is crosst through with the pen.

¶ My messenger at my commaundement · come heder
to me,

Herod.

And take heȝ · what I shaȝt to the say.

I charge the, loke a-bought · thurgh aȝ my Cuntre

to Aspye if ony rebelles do A-geynst our lay;

4

And if ony suche come in thy way

brynge hem in-to our hyȝ presens,

And we shaȝt se them correctid · or thei go hens.

7

Messenger! go
and spy out for
rebels, and
bring them be-
fore me!

Herod.

[leaf 148]

Three strange
kings have de-
ceivd me.Knights! kill all
the children of
2 years old in
Israel!

¶ ¹I do¹ perceyue, though I be here in my cheff^t cite,
callid^t Ierusalem, · my riche Royall Town,
I am falsly disceyvid^t · by straunge kynges three ;
Therfor my knyghtes · I warne you · without delacion 84
That ye make serche thurgh^h-out all my region,
with^h-oute ony tarieng my wille may be seen),
And sle all tho Children · with^h-out excepcion
Of to yeres of age · that within Israell bene. 88

Watkyn, Messenger.

Watkyn.

I have done so.

my lord, your commaundement · I haue fulfilled^t 8
evyn to the vttermost · of my pore power^t;
And I wold^t shew you more · ²so ye wold^t be con-
tentid^t ²;
but I dare not · lest ye wold^t take it in Anger^t, 11
ffor if it liked^t you not · I am sure my deth were nere,
And therfor my lord I wole hold^t my peas.

herod.

I warne the, thu Traytour, that thu not seas 14
To shewe euery thyng thu knowist A-geyns our^t reuer-
ence. 15

Messenger.

Those 3 strange
kings that went
to Bethlehem,
have not come
back to you, but
gone home
another way.

my lord, if ye haue it · in your remembraunce,
ther were iij straunger^t kynges · but late in your^t presence,
that went to bedlem to offre³ with due obseruaunce, 18
& promysed^t to come a-geyn by you without variaunce ;
but by thes bonys ten^t · thei be to you vntrue,
for⁴ homward^t an-other wey thei doo sue. 21

Herod.

Now, be my grett goddes · that be so full of myght,
I wiil be a-vengid^t vpon Israell · if thi tale be true.

Messenger.

That's the truth.

that it is my lord · my trouth I you pligh^t,
for ye founde me neuer false syn ye me knewe. 25

[¹—¹ orig^y. A now I]
[³ orig^y. make offryng]

[²—² orig^y. & it were your will]
[⁴ thei be departid · and crosst through]

¶ ffor *with-in* my-self thus I haue concluded
 ffor to a-voide a-wey aH interrupcion,
 Sythen thes thre kynges · haue me thus falsly deluded,
 As in maner by froward collusion, 92
 And a-geyn resortid hom · in-to ther region;
 but yitt, mavgre ther hertes, · I shaft avengid be
 bothe in bedlem and in¹ provynces euerychone;
 Sle aH the Children · to kepe my liberte. 96

I'll be aveng'd
 on Bethlehem,
 &c, and slay all
 the children.

[¹ in altered to my
 by a later hand]

Primus Miles.

my lord, ye may be sure that I shaft not spare
 ffor to fulfille · your noble commaundement,
 with sharpe sword · to perse them aH bare,
 In aH Cuntrees · that be to you adiacent. 100

ij^{dus} Miles.

And for your sake to obserue your commaundement.

iiij^{us} Miles.

not on of them aH · our handes shaft astert.

iiij^{us} Miles.

ffor we wole cruelly · execute your Iudgement, 103
 with swerde and spere · to perse them thurgh the hert.

Herod.

I thanke you, my knyghtes · but loke ye make no tarieng ! Don't tarry !
 Do arme your self in stele · shynnyng bright, Arm ! and,
 And conceyve in your myndes that I am your kyng, [leaf 148, back]
 Gevyng you charge · þat with all your myght, 108 to preserve my
 In conseruacion of my tytelt of right, title,
 that ye go and loke for myn aduantage,
 And sle aH the Children · þat come in your sight kill all the chil-
 wiche ben within too yeer · of age. 112 dren of 2 years
 old ;

¶ Now be ware that my byddyng ye truly obey,
 for non but I shaft reigne with equitye.
 Make aH the Children on your swordes to deye !
 I charge you, spare not oon · for mercy nor pyte. 116 spare not one !

Am not I lord *and* Kyng of the Cuntre?
The Crowne of Ierusalem longith to me of right.
who-so-euer sey 'nay,' of high or lowe degre, 119
I Charge you, sle aȝ suche þat come in your sight!

I^{us} Miles.

The soldiers
promise to kill
the children.

¶ My lord, be ye sure accordyng to your wiȝt,
like as ye charge vs be streight commaundement,
Aȝ the children of Israeȝ doughtles we shaȝ kille 123
Within to yeer of Age: this is our entent.

ij^{us} Miles.

my lord, of Iurye we hold you for chef regent,
by tite of enheritaunce as your auncetours be-forȝ;
he that seith the contrary be Mahound shalbe shent,
And curse the tyme that euer [he] was borne. 128

Herod.

Herod promises
them rewards.

¶ I thanke you, my knyghtes, with hooȝ affeccion,
And whan ye come a-geyn I shaȝ you avaunce;
Therfor quyte you wele in feld *and* town,
And of aȝ tho fondlynges make a delyueraunce. 132

[¶ here the knyghtes shaȝ departe from herowd to
Israeȝ, *and* watkyn shaȝ a-byde, seyng thus to
herod:

[leaf 149]

Watkyn).

Watkyn, Herod's
messenger, asks
to be knighted.

Now, my lord, I beseche you to here my dalyaunce,
I wold aske you a bone · if I durst a-right,
But I were loth · ye shuld take ony displeaunce;
Now for Mahoundes sake · make me a knyght. 136

¶ ffor oon thyng I promyse you · I wiȝ manly fight,
And for to avenge your quareȝ · I dare vndertake,
though I sey it my-self · I am a man of myght, 139
And dare live *and* deye in this quareȝ for your sake;
for whan I com amonge them for fere thei shaȝ quake,
And though thei sharme *and* crye, I care not a myght,

but *with* my sharpe sworde ther ribbes I sha^{ll} shake,
 evynⁿ thurg^h the guttes · for anger & despight. 144

herowd.

¶ be thi trouthe, Watkyn · woldest thou be made a
 knyght;

thou hast be my *seruaunt and* Messengerⁿ many a day,
 but thou were neuer provid^d in bataile nor in fight,
 And therfor, to avaunce the so sodeynly, I ne may; 148
 but oonⁿ thyng to the I sha^{ll} say,
 be-cause I fynde the true in thyⁿ entent,
 fforth *with* my knyghtes · thou shalt take the Way,
 And quyte the wele · *and* thou shalt it not repent. 152

Herod bids Watkyn prove his valour in fight, and slay with his knights.

Watkyn.

¶ Now a largeys, my lord · I am right wele a-paid^d,
 if I do not wele · ley my hed^d vpon a stokke;
 I sha^{ll} go shew your knyghtes · how ye haue seid^d, 155
 And arme my-self / manly, *and* go forth on the flokke;
 And if I fynde a yong child · I sha^{ll} choppe it on a blokke;
 though the moder be angry, the child^d shalbe slayn,
 but yitt I drede no thyng more than a woman *with* a

Watkyn is afraid of a woman with a distaff, [leaf 149, back]

Rokke,

ffor if I se ony suche, be my feith I come a-geyn. 160

herowd.

¶ what, sha^{ll} a woman *with* a Rokke drive the a-way?
 ffye on the traitour! now I tremble for tene.
 I haue trosted^d the long *and* many a day;
 A bold^d manⁿ *and* an hardy I went thou haddist ben. 164

Watkyn,¹ Messenger.

[¹ Watkyn later]

So am I, my lord^d, *and* that shalbe seenⁿ
 that I am a bold^d manⁿ *and* best dare a-byde;
 And ther come an hundred^d womenⁿ I wole not ffeen,
 but fro morowe ty^{ll} nyght *with* them I dare chide; 168
 ¶ And therfor my lord^d · ye may trust vnto me,
 for all the childrenⁿ of Israel^l your knyghtes *and* I sha^{ll}
 kyle,

tho' he declares he is a bold man.

I wyll not spare on), but dede thei shalbe 171
 If the ffader *and* moder wyll lete me haue my wille.

Herowd.

Herod bids Wat-
 kyn tell his
 knyghts to slay. Thu lurdeyn), take hed what I sey the tyll,
 And high the to my knyghtes as fast as thu can);
 say, I warne them in ony wyse per blood þat thei spille
 A-bought in euery Cuntre, *and* lette for no man). 176

Watkyn).

¶ Nay, nay, my lord, we wyll let for no man),
 though ther come a Thousand on a rought;
 for your knyghtes *and* I wyll kyll them all if we can),
 But Watkyn is
 afraid of the
 mothers. but for the wyves, that is all my dought. 180
 And if I se ony walkyng a-bought,
 I wyll take good hede till she be goon);
 And assone as I aspye that she is oute,
 by my feith in-to the hous I wyll go A-non). 184

Watkyn).

[leaf 150] ¶ And thus I promyse you, that I shall neuer slepe,
 but euermore wayte to fynde the children) alone,
 And if the moder come In vnder the benche I wyll
 crepe

He'll creep
 under a bench
 when the
 mother is in-
 doors, and then
 kill her children
 when she goes
 out. And lye stille ther tyll she be goon); 188
 than) manly I shall come out *and* hir children) sloon),
 And whan) I haue don), I shall renne fast a-way.
 if she founde hir child dede, *and* toke me ther alone,
 be my feith I am sure we shuld make a fray. 192

herowd.

¶ Nay, harlott, a-bye styll *with* my knyghtes, I warne
 the,
 He's not to be
 knighted unless
 he fights well. tyll the children) be slayn) all the hooth rought;
 and whan) thu comyst home a-geyn · I shall auance the
 If thou quyte the like a man), whil) thu art ought; 196
 And if thou pley the coward, I put the owt of dought,
 of me thou shalt neyther haue fee nor aduauntage;

therfor I charge you the contre be weſt ſought,
And whan thou comyſt home, ſhalt haue thi wage. 200

Watkyn).

¶ Yis, ſire, be my trouthe ye ſhalt wele knowe
whiſt I am oute · how I ſhalt aquyte me,
for I purpoſe to ſpare neither high nor lowe,
If ther be no man · wole ſmyte me. 204 Watkyn will kill
all the children.
the moſt I fere · the wyues wiſt bete me;
yitt ſhalt I take good hert to me and loke wele a-bought,
And loke that your knyghtes be not ferre fro me,
For if I be alone I may ſone gete a Clought. 208

Herod.

¶ I ſay, hye the hens · that thou were goon,
And vnto my knyghtes · loke ye take the way,
And ſey, I charge them that my commaundement be don
In all haſt poſſible without more delay; 212
And if ther be ony that wiſt ſey you nay, [leaf 150, back]
Every opponēt
is to be ſlain.
Redde him¹ of his lyff out of hand a-non;
And if thou quyte the weſt · vnto my pay, [him later]
I ſhalt make þe a knyght aventurours whan þu comyſt
home. [et exeat. 216]

Watkyn).

¶ Syr knyghtes, I muſt go forth with you—
Thus my lord commaunded me for to don,—
And if I quyte me weſt whiſt I am amonge you, 219
I ſhalbe made a knyght adventures whan I come home.
ffor oon thyng I promyſe you, I wiſt fight a-non),
if my hert faile not whan I ſhalbe-gynne;
the moſt I fere · is to come amonge women), 223 But Watkyn
fears the
mothers.
for thei fight like deuſtes with Rokkes whan þei ſpyne.

I^m Miles.

¶ Watkyn, I loue the · for thou art euer a man;
If thou quyte the weſt in this grett viage,
I ſhalt ſpeke to my lord for the that I can),
that thou ſhalt no more be neither grome nor page. 228

ij^{us} Miles.

I wyll speke for the that thou shalt haue better wage
 If thou quyte the manly · a-monge the wyues,
 ffor thei be as fers as a lyon in a cage 231
 whan thei are broken ought · to reue men of þer liues.

[¶ her the knyghtes and watkyn walke a-bought
 the place tyll Mary and Ioseph be conueid in-to
 Egipt.—Dixit Angelus.

[Scene 2. Bethlehem.]

¶ Angelus.

The Angel bids
 Ioseph flee with
 Mary and Jesus
 into Egipt.
 [leaf 151] ¶ O Ioseph, ryse vp, and loke thou tary nought!
 take mary with the · and in-to Egipt flee,
 ffor Iesu thi sone pursuyd is and sought
 by kyng herowd, · the wiche, of gret Inyquyte, 236
 Commaundið hath thurgh bedlem Cite,
 In his cruell and furyous rage,
 To sle all the children that be in that Cuntre
 that may be founde within to yeer of age. 240

At Christ's
 presence the
 Egyptian idols
 shall fall down.
 ¶ Ther shall he shewe in that region
 diuerse myracles of his high regalye;
 In all ther temples · the Mawmentes shall falle down
 To shew a tokyn towards the partie. 244
 This child hath lordship, as prophetes do specifie,
 And at his comyng, thurgh his myghty hond,
 In despyght of all Idolatrie, 247
 euery oon shall falle · whan he comyth in-to the lond.

Ioseph.

Ioseph says he
 will obey,
 and trust in
 God.
 ¶ O good lord, of thi gracious ordenaunce,
 like as thou list for our journey provide,
 In this viage with humble attendaunce,
 As god disposeth and list to be our gyde; 252
 Therfor vpon them bothe mekely I shall abide,
 prayng to that lord to think vpon vs three,

vs to *preserue*, wheder we go or Ryde
Towardes Egipte, from all aduercitie. 256

Mary.

¶ Now, husbond, in all hast I pray you go we hens, Mary begs that
ffor drede of Herowd, that cruell knyght! they may go in
Gentyll spouse, now do your diligens, haste
And bryng your asse, I pray you, a-non right, 260
And from hens let vs passe with all our myght,
Thankyng that lord so for vs doth provide, [leaf 151, back]
that we may go from herowd, þat cursid wight,
wiche with vs deuour if that we abide. 264

Ioseph.

¶ Mary, you to do plesaunce without ony lett,
I shall brynge forth your asse with-out more delay;
fful sone, Mary, theron ye shalbe sett,
And this lite Child that in your wombe lay. 268 Joseph bids her
Take hym in your armys · Mary, I you pray, take her boy,
& of your swete mylke lete hym sowke I-nowe, and suckle him.
Mawger herowd and his grett fray;
& as your spouse, mary, I shall go with you. 272

¶ This ferdeth of gere · I ley vp my bakke,
Now I am redy to go from this Cuntre;
All my smale instrumentes is putt in my pakke;
[& exeant.]

Now go we hens, Mary, · it with no better be; 276
ffor drede of Herowd · a paas I wyll high me;
lo, now is our geer · trussid · both more and lesse. All is packt.
Mary, for to plesse you with all humylite,
I shall go be-fore · and lede forth your asse. 280 Joseph leads the
asse.

[¶ Here mary and Ioseph shall go out of þe place
and þe goddes shall falle, and than shall come in the
women of Israel · with yong children in ther armys,
and than the knyghtes shall go to them, sayng as
foluyth :

[Scene 3. *Bethlehem.*]

I^{us} Miles.

The Soldiers ¶ Herke, ye wyffys, we be come your housholdes to visite;
though ye be neuer so wroth nor wood,
with sharpe swerdes that redely wiȝt byte, 283
come to kill all your children under two, 1 your children of to year' age, in our' cruell mood,
thurghē-out at bethleem to kille and shed ther yong blood,

[leaf 152] As we be bound be the commaundement of þ^e kyng.
who that seith nay, we shaȝt make a flood
To renne in the stretis · by ther blood shedyng. 288

ij^{us} Miles.

¶ Therfor vnto vs · ye make a delyueraunce
Of your' yong children, · and that a-none;
and will slay all who resist them. Or elles be Mahounde we shaȝt geve you a myschaunce;
Our' sharpe swerdes thurgh your bodies shaȝt goon. 292

Watkyn.

Therfor beware, · for we wiȝt not leve oon
In at this Cuntre that shaȝt vs escape;
I shaȝt rather slee them euerychoon,
& make them to lye and mowe like an ape. 296

Prima mulier.

The Mothers denounce these Murderers, ¶ ffe on you, traitours of cruell tormentrye,
wiche with your swerdes of mortat violens,

Secunda mulier.

Our' yong children, that can no socour' but crie,
wyȝt slee and deuoure · in ther Innocens. 300

Tercia mulier.

Ye false traitours · vnto god ye do grett offens
to sle and morder' yong children · þat in þer cradeȝ
slumber.

¹ alle put before your; and of altered to within in a later hand.

iiij^a mulier.

but we women shal make a-geyns you resistens,
after our power, your malice to encomber. 304

and declare
they'll resist.

Watkyn.

¶ Peas, you folysshe quenyys! wha shuld you defende
A-geyns vs armyd men in this appaile?
we be bold men, and the kyng vs ded sende
Hedyr in-to this Cuntre to hold with you bataile. 308

prima mulier.

ffye vpon the, coward, of the I wil not faile
to dubbe the knyght with my rokke rounde!
women be ferse when thei list to assaile,
Suche prowde boyes to caste to the grounde. 312

One Mother
threatens
Watkyn.

Watkyn.

Avaunt, ye skowtys, I defye you euery-chone,
ffor I wole bete you att my-self a-lone.

[Hic occident pueros. The Children
are kild.]

I^a mulier.

¶ Alas, alasse, good Gossypes this is a sorowfull payn,
To se our dere Children that be so yong, 316
With these Caytyves thus sodeynly to be slayn;
A vengeaunce I aske on them att for this grett wrong.

[leaf 152, back]
The Mothers
call for venge-
ance on the
Murderers

ij^a mulier.

And a very myscheff mut come them a-monge,
wherso-euer thei be come or goon, 320
ffor thei haue kyled my yong sone Ioñn.

iiij^a mulier.

¶ Gossippis, a shamefull deth I aske vpon herowde our
kyng,
that thus rygorously our children hath slayn.

and King Herod.

iiij^a mulier.

I pray god bryng hym to an Ille endyng¹, 324
And in helle pytte to dwelle euer in peyn

[—] and alle his
bloode crase.

Watkyn).

Watkyn rebukes
the Mothers.

What, ye harlottes, I haue aspied certeyn
that ye be traytours to my lord the kyng,
& therfor I am sure · ye shaſſ haue an Ille endyng. 328

I^a mulier.

¶ If ye abide, watkyn, you *and* I shaſſ game
with my distaff that is so Rounde.

ij^a mulier.

And if I seas, thanne haue I shame
tyſſ thu be fellid down · to the grounde. 332

ijj^a mulier.

They threaten
to beat him,

And I may gete the with-in my bounde,
with this staff I shaſſ make the lame.

Watkyn).

Yee, I come no more ther, · be seynt Mahound,
ffor if I do · me thynketh I shaſſ be made tame. 336

I^a mulier.

¶ A-byde, Watkyn · I shaſſ make the a knyght.

Watkyn).

and, though he
brags,

thu make me a knyght · that were on the newe!
but for shame · my trouthe I you plighſſ,
I shuld bete you bak *and* side tyſſ it were blewe; 340
but, be my god Mahounde that is so true,
[leaf 158] my hert be-gynne to fayle *and* waxeth feynt,
Or elles be Mahoundes blood · ye shuld it rue;
but ye shaſſ lose your goodes as traitours atteynt. 344

I^a mulier.

¶ what, thu Iauell · canst not haue do?
thu *and* thi Cumpany shaſſ not depart,
tyſſ of our distavys · ye haue take part:
therfor, ley on gossippes · with a mery hart, 348
And lett them not · from vs goo.

they beat him.

[here thei shaſſ bete watkyn, · *and* the knyghtes

shaH come to rescue hym, *and* than thei go to
Herowd þus sayng :

[Scene 4. Jerusalem.]

I^{us} miles.

¶ Honorable prynce · of grett apparayle, 350 The Soldiers tell
thurgH Jerusalem *and* Jude · your wyH we haue wrought;
ffulH suerly harneyseH · in armour of plate *and* maile,
The Children of IsraeH · vnto deth we haue brought. that they've
killd

ij^{us} miles.

Syr, to werke your commaundement we lettide nought,
In the stretes, of the children to make a flooH; all the Children
We sparide neither · for care nor thougH, 356
Thurgh bethlem · to shede aH the yong blood. in Bethlehem.

Watkyn.

[one stanza on a
separate slip]

In ffeyth, my lord · aH the Children be dede,
And aH the men · out of the Cuntre be goon;
Ther be but women, *and* thei crie in euery stede, 360 The Mothers cry
'A vengeance take kyng herode · for he hath our children on him.
sloou' !

And bidde A myscheff take hym both evyn *and* morn :
ffor kylling of ther children, on you thei crie oute,
And thus goth your name aH the Cuntre a-bought. 364

Herodes.

¶ Oute, I am madde · my wyttes be ner goon, Herod laments ;
I am wo for the wrokyng¹ · of this werke wylde, [¹ ? for workyng
ffor as wele I haue slayn my ffrendes as my foou ;
wherfor I fere · deth hath me begyled, 368
not-witHstondyng, syn thei be aH defyled,
& on þ^e yong blood of bethlem · wrought wo *and* wrake,
yitt I am in no certeyn of that yong child ;
Now for woo myn herte gynneth to quake. 372 his heart
quakes ;
¶ Alas, I am so sorowfulH · *and* sett out² of Sadnes ; he is sad.
I Chille *and* Chever for this Orrible chaunce ; [leaf 153, back]

[² in has been substituted for out, by a later hand.]

Herod orders his
men to seek out
Jesus.

I commaunde you all, as ye wole stond in my grace,
after this yong kyng · to make good enqueraunce ; 376
And he þat bryngeth me tydynges · I shaft hym
aunaunce.

now vnto my chamber · I purpose me this tyde,
And I charge you to my preceptes geve attendaunce
In any place wher ye goo or Ryde. 380

Herod quakes,
tears his robes
in two,

¶ What out, out, alas ! · I wene I shaft dey þis day ;
my hert tremelith and quakith for ffeer',
my Robys I rende a to · for I am in a fray
that my hert wilþ brest a-sunder evyn heer'. 384
my lord Mahound, I pray the with hert enter'
take my soule in-to thy holy hande,
ffor I fele be my hert · I shaft dey evyn heer',
ffor my legges ffalter, I may no lenger stande. 388

and dies.

[here dieth herowde, · and Symeon) shaft sey as
foluyth :

[Scene 5. Jerusalem]

Symeon).

Vacat ab hinc.
[in later hand]

Simeon prays
God for grace

¶ Now, god, that art both lok and keye
of all goodnesse and goostly gouernaunce,
So yeve vs grace thi lawys to obeye,
that we vn-to the · do no displesaunce ; 392
lett thi grace of mercifull haboundaunce
Vpon me shyne, that callid am Symeon),
So that I may without any variaunce
Teche thi people · thi lawis euery-chon. 396

to teach the
people.

He praises God
for the
[leaf 154]
Incarnation.

¶ ffrom the sterrið hevyn) · lord, thu list come down)
In-to the Closett of a pure virgyn),
Our kynde to take · for mannys saluacion).
Thi grett mercy, thu lowe lyst enclyne, 400
lyke as prophetys · by grace that is divyne
haue prophecied of the · sythe longe afforn) ;

It is fulfilled, I knowe, be ther doctryne,
 & of a chast maide · I wote wele thou art born). 404

¶ Now, good lord, hertly I the pray 405 Symeon prays
 here my requeste groundeth vpon right;
 Most blisseth lord, lett me neuer dey
 Tyll that I of the may haue a sight! 408
 Thou art so gloryous, so blisseth, and so bright,
 that thi presence to me shuld be gret solas.
 I shal not reste, but pray bothe day and nyght,
 Tyll I may behold, o lord, thi swete face. 412 till he has seen
 Jesus.

[Scene 6. *Jerusalem*]*Sc. vi. Jerusalem.*

[Her shal our lady come forth holdyng Iesu in hir
 armys, and sey this language foluyng to Ioseph.]

Maria.

¶ Ioseph, my Spouse · tyme it is we goo 413 Mary tells
 Vn-to the Temple to make an Offrynge
 Of our swete sone; · the lawe commaundith so,
 And ij yonge dowys · with vs for to bryng 416
 In-to a prestes handes · with-oute tarieng.
 I shal presente · for an obseruaunce
 Our babe so blisseth · wiche is but yonge;
 With me to go · I pray you make purviaunce. 420

Ioseph.

[leaf 154, back]

¶ Most blisseth Spouse · me list not to feyne. 421
 ffayn wold I plesse you · with hooft affeccion):
 behold now, wyff · her are dowys tweyne
 Of wiche ye shal make an oblacion 424 Joseph brings
 the Doves, and
 says
 With our child of full grett devocion).
 Goth forth a-form · hertly I you pray,
 And I shal folue · voide of presumpcion)
 with true entent · as an old man may. 428 he'll follow her
 humbly.

[¶ here Maria *and* Ioseph go toward the temple
with Iesu *and* ij dowes, *and* our lady seith vnto
Symeon) :—

Maria.

Mary asks
Symeon to

¶ HeyH, holy Symeon) · full of grett vertu, 429
To make an Offryng · I gan my-self purveye
Of my souereigne sone · that callid is Iesu,
with ij yonge dowes the lawe to Obeye; 432
Toward this temple · grace list me conveye,
Of goddes sone to make a presentacion);
wherfore, Symeon) · hertly I you pray,
In-to your handes · take myn) oblacion. 436

take her
offering.

[¶ her shaH symeon) receyve of maria, Iesu *and* ij
dowis, *and* holde Iesu in his armys expownyng nunc
dimittis, &c., seying thus :—

Symeon).

Symeon accepts
it,

¶ wolcome, lord · excellent of power; 437
And wolcome, Maria · with your sone souereigne!
Your oblacion · of hood herte *and* enteer
I receyue with these · dowys tweyn); 440
wolcome, babe! for Ioye what may I seyn)?
[leaf 155]
Atwen) myn) armys · now shaH I the embrace;
takes the babe
Jesus in his
arms,
My prayer, lord, was not made in veyn,
ffor now I se thy celestiaH face. 444

[here declare[th he¹] nunc dimittis.

thanks God for
thesight of Him,

¶ O blissed lord, after thi langage, 445
In parfight peas now lett thy seruauunt reste,
ffor why · myn) eyen) haue seyn) thi visage,
& eke thyn) helthe · thurgh my meke request. 448
Of the derk dungeon) · let the gates brest
be-fore the face · of thyn) people alle.
thu hast brought triacle *and* bawme of the best,
with Souereigne Suger · geyn) aH bitter galle. 452

[¹ or they : MS. is torn.]

¶ I mene thi self, lord: gracious *and* benigne, 453 and blesses Him
 That woldest come down from thy[n] high glorie for coming on
 Poyson to repelle: thi *mercy* doth now shyne, earth
 To chaunge thynges: that are transitory; 456
 Thu art the light *and* the hevynly skye
 To the relevyng of folk most crue[st]; to relieve His
 Thu hast brought gladnesse to our oratorye, folk.
 And enlumyned thy people of Israe[st]. 460

[Here sha[st] Anna, prophetissa, sey thus to Virgynes:]

Anna, prophetissa.

¶ Ye pure Virgynes: in that ye may or can, 461 Anna bids the
 with tapers of wax: loke ye come forth here Virgins worship
 & worship this child: very god *and* man, the boy Jesus.
 Offrid in this temple: be his moder dere. 464

[her, virgynes, as many as a man wy[st], sha[st] holde
 tapers in ther handes, and the first seyth:]

Prima virgo.

[leaf 155, back]

As ye comaunde, we shal do our dever, [a different hand]
 that lord to plesse / echon for our partye,
 he makyth vn[-to] vs so comfortable chere,
 that we must nedes this babe magnifie. 468

Symeon.

Now, mary, I sha[st] tell you how I am purposed: 469 Symeon resolves
 to worshi[pe] this lord / I wil go procession; to go in pro-
 ffor I se anna, with virgynes disposed, cession
 mekly as now, to your sonys laudacion. 472

Maria.

blissed Symeon, with hertly affeccion,
 as ye han seyde, I concent therto.

Ioseph.

In worshi[pe] of our Child, with gret devotion, round the Tem-
 abought the temp[le] / in ordir let vs go. 476 ple in honour of
 Christ.

Symeon).

Symeon bids the
Virgins sing ye virgynes alle / *with feythfull intent* 477
 dispose your' silf' a song' for to syng,
 to worship this Child *that is her' present,*
 whiche to mankende gladnes list brynge, 480
 [' MS. wiche] In tokyn our' hertes / withe¹ Ioye doth spryng:
 betwyn myn armys *this babe shalbe born.*
 now, ye virgynis, to this lordes preysyng
 Nunc Dimittis syngyth nunc dimittis / ofⁱ whiche I spak' afforn. 484
 in praise of
Jesus, [¶ here shal Symeon bere Iesu in his armys, goyng'
 a procession rounde aboute *the tempel*; and al *this*
 wyle *the* virgynis syng nunc dimittis, and whan
 that is don, Symeon seyth:

Symeon).

Symeon shows
how the wax,
wick, and light
of the taper are
emblems of
Christ's quali-
ties. ¶ O Iesu, chef' cause of our' welfare, 485
 In yone tapir therbe thing' iij^e,
 wax, week' and light, whiche I sha'll declare
 to *the* apporprid' by moralite; 488
 lord, wax betoknyth / thyⁿ humanyte,
 & week' betoknyth / thy soule most swete;
 [leaf 156] yone lyght I lykene / to *the* godhed' of the,
 brighter' than phebus / for al his fervent hete. 492
 Pes *and* mercy han set in the, her' swete, 493
 to slake *the* sharpnes, o lord' of' rigour,—
 He declares the
Boy to be very
God and Man, very god' *and* man' / gun to-gedir' mete.
 In the tabiracle / of' thy modrys bower', 496
 now shalt *thou* exile / wo *and* all langour',
 & of' mankende tappese infernal' stryf.
 Record' of' prophetes, thou shalt be redemptour',
 and singular' repast of' euerlastyng' lyf. 500
 and rejoices to
behold Him. My spretes Ioyen // *thou* art so amyable, 501
 I am nat wery / to loke on *this* face;
 our' trewe entent / let it be acceptable
 To *the* honor of the shewyd' in this place. 504

ffor thy *seruauntes* a dwellynge thou shalt purchase,
 brighte^r than beraht outhe^r clere cristah; 508
 the to worshiþe as cheft welle of grace,
 On both my knees / now down knele I shah.

Maria.

Now, Semyon, take me / my child, *that* is so bright, Mary asks
Symeon for her
Child.
 Cheft lodesterre / of my felicyte,
 and all *that* longyth / to the lawe of right
 I shah obeye / as it lyth in me. 512

Symeon.

this lord, I take you / knelyng^t on my kne,
 Whiche shah to blisse folk^t ageyn restore, He, kneeling,
 and eke be called tonne of tranquylte,
 to yeve hem drynke / *that* han thrustyd sore. 516
 [her she receyveth hir sone *thus* seyeng^t : gives her the
Boy,

Maria.

Now is myn offryng^t to an ende conveyed; 517
 wherfore, Symeon, hens I wole wende.

Symeon.

The lawes, Mary, ful weh ye han obbeyed,
 In this tempitt / with hert *and* mende : [leaf 156, back]
 nowe ferweh, lord, comfort to all mankende; 520
 farweh, Maria *and* Ioseph, on you waytyng^t. and bids them
farewell.

Ioseph.

Selestiaht socour^t / our sone mot you sende,
 and for his high mercy // yeve you his blissing^t. 524
 [¶ here maria *and* Ioseph goyng^t from the tempitt,
 seyng^t :

Maria.

husbond, I thenke you / of your Gentilnes 525
that ye han shewed onto me this day, Mary thanks
Joseph for his
kindness.

with our' child, most gracious of' godenes;
let vs go hens, hertly I you pray. 528

Ioseph.

Joseph promises to cherish his wife Mary. go forthe afforn, my ovne wyf, I sey, 529
& I shaft come aftir, stil vpon this ground.
ye shal me fynde plesant at euery assaye;
to cherysshe you, wyf, gretly am I bounde. 532

Symeon.

Symeon is glad he has seen Christ, Nowe may I be glad in myn Inward mende,
for I haue seyn Iesu with my bodely eye,
wiche on a cros shaft bey al men-kende,
slayn by Iwes at the mount of calvery; 536
and throwe devyn grace here I wiht provysye
and foretells Mary's suffering when her Son is on the Crosse. Of blisse, mary, howe she shaft suffre peyn,
whan hir swete sone shaft on a rood deye; 539
A sharpe Sward of Sorowe shaft cleve hir hert atweyn.

Anna, prophetissa, hertly I prey you nowe 541
doth your' devir and your' diligent labour,
and take these virgynis euerychon with you,
and teche hem to plesse god of most honour 544

[leaf 157]

Anna, prophetissa.

lyke as ye say, I wiht do this hour.
Anna bids the Virgins honour Christ. ye chast virgynis with all humylite,
Worshipec we Iesu, that shalbe our' sauour;
alle at ones come on, and folowe me, 548
[first hand again] & shewe ye summe plesur as ye can,
In the worshipec of Iesu, our lady, and seynt Anne. 550

Anna, prophet[issa] & [omnes] tripident.

Epilogue.

[Epilogue.]

¶ Poeta.

¶ Honorable souereignes, thus we conclude 551
Our' mater that we haue shewid here in your presens,

And though our' eloquens be but rude,
 we beseche you aH, of' your' paciens
 To pardon vs of' our' offens; 554 *The Poet begs*
 ffor after the sympyH cunnyng that we can), *pardon for*
 This mater' we haue shewid to your audiens, 557 *shortcomings,*
 In the worshiþe of' our' lady, and hir moder seynt Anne.

¶ Now of this pore processe we make an ende, 559
 thankyng you aH of' your good attendaunce;
 and the next yeer, as we be purposid in our' mynde, *and promises*
 The disputacion of' the doctours to shew in your presens. *that his fellows*
 wherfor now, ye virgynes, er we go hens, 563 *shall play the*
 with aH your cumpany, you goodly avaunce, *Disputation of the*
 Also ye menstralles doth your diligens, *Doctors next*
 A-fore our' departyng geve vs a daunce. 566 *year.*

¶ ffinis.

Anno domini Millesimo¹, CCCCCxij.

[¹ later hand]

[¹ P MS]

¶ THE NAMYS OF THE PLEYERS.

| | |
|-----------------------------|---------------|
| The poete | } Summa xvij. |
| kyng Herowde | |
| j ^{te} knyght | |
| the ij ^{de} knyght | |
| iiij ^{de} knyght | |
| iiii th knyght | |
| watkyn, Messanger | |
| Symeon the bysshope | |
| Ioseph | |
| Maria | |
| Anna prophetissa | |
| A virgyn | |
| Angelus | |
| j ^a mulier | |
| ij ^a mulier | |
| iiij ^a mulier | |
| iiii ^a mulier | |

Ihon Parfre ded wryte thys booke.¹

¹ This line was not written at the same time as the writing above; it is in a different coloured ink.

THE CONVERSION OF S^t PAUL.

(In 7-line Stanzas, ababbcc.)

[This play comes before the *Killing of the Children* in the composite Digby MS. as at present bound. The Festival of The Conversion of St Paul, January 25, also comes before that of Childermas or Innocents' Day, the Feast of the Holy Innocents, December 28¹; and before Candlemas Day, February 2. But as Mysteries were usually acted in the 'chronological order' of the facts they represented, that order is kept here.]

¹ The Civil, Ecclesiastical, and Legal year began at Christmas, till the end of the 13th century. Thenceforward till Jan. 1, 1753, it began on the 25th of March.

[THE NAMES OF THE PLAYERS.

Poeta, p. 27, 33, 40, 41.

Saulus, p. 27, 33, 46.

Caypha, p. 28, 42.

Anna, p. 28, 42.

Primus Miles, p. 29, 37, 41.

Secundus Miles, p. 29, 37, 41.

Servus, p. 30.

Stabularyus, p. 30.

Deus, p. 34.

Ananias, p. 35.

Spiritus Sanctus, 38.

Belyall, p. 43.

Mercury, another deuyll, p. 44.

Servus Sacerdotum, p. 49.

Angelus, p. 51.]

[THE CONVERSION OF S^t PAUL.]

[Digby MS. 133, leaf 37, in a third hand.]

[1st Station.]Poeta. ¹Myles Blomefylde.¹ Prologue.

Rex glorie, kyng^t omnipotent,
 Redemer of *the* world by the pouer diuine,
 and maria, *that* pure vyrgy[n] quene most excellent,
 wyche bare *that* blyssyd^t babe, Iesu, *that* for vs sufferd
 payne, 4
 vnto whoys goodnes I do inclyne,
 besechyng *that* lord of hys pytous Influens,
 to preserue & gouerne thys wyrshypfull audyens. 7 preserve this
 ¶ Honorable frendes, besechyng^t yow of lycens, 8 audience!
 to procede owr processe, we may, vnder your correccion, We're going to
 the conuersyon of^t seynt paule, as *the* byble gyf^t experyens, of *the* Conversion
 whoo lyst to rede *the* booke · Actum Appostolorum, 11 of *St. Paul.*
 ther shaft he haue *the* very notycyon;
 but as we can, we shall vs redres,
 Brefly with yowr fauour begynnyng^t owr proces. 14 Daunce²
 [here entryth saule, goodly besene in *the* best wyse / Sc. i. Jerusalem.
 lyke an aunterous knyth, thus sayyng^t: Enter Saul.

Saulus.

Most dowtyd^t man, I am lyuyng vpon the ground, 15 I'm the most
 goodly besene with many a riche garment. feared and most
 my pere on lyue I trow ys nott found,
 thorow *the* world, fro *the* oryent to *the* occydent, 18
 my fame ys best knowyn vndyr *the* fyrmament; · renownd man
 I am most drad of^t pepull vnyuersall, under the sky.
 they dare not dyspease my most noble. 21

¹—1 *Is a later hand.*² Daunce is in a later hand.

My name is Saul,
 ¶ Saule ys my name, I wyll *that* ye notyfy, 22
 whych conspyreth the dyscyplys *with* thretes *and* menaces,
 be-fore *the* prynces of prestes most hye *and* noble,
 and I get Christ's disciples punished.
 I bring^t them to pūnyshement for ther trespass. 25
 we wyll them nott suffer to rest in no place;
 [leaf 37, back] ifor they go a-bouzte to preche *and* gyff^t exemplis,
 To destroye our lawes, sinagoges, and templis. 28
 By the god^d bellya^{tt} I schall make progresse, 29
 Vnto the princes both Caypha And Anna,
 wher^t I schall aske of^t them in suernes,
 I'll pursue em thro Damascus and Lybia.
 To persue thorow all dammask^t *and* liba, 32
 And thus we schall soone after than
 Bryng them *that* so do lyff^t in-to Ierusalem,
 Both man and^t child^t that I fynd^t of^t them. 35

[Her cummyth sale to caypha *and* anna, prestes of *the* tempy^{tt}.

Saul asks the priests Caypha and Anna for letters to quell the Christian rebels.
 Noby^{tt} prelates and princes of Regalyte, 36
 Desyrng^t and askyng^t of your benyngne wurthynes,
 Your letters *and* epystolys of most souerente,
 To subdue rebellyons that wyll of frawardnes, 39
 A-gaynst our lawes rebe^{tt} or transgresse,
 Nor wyll not inclyne but mak obiecc^t[i]on,
 To pursue all such I wyll do proteccion. 42

Caypha.

Caypha and
 To your desyer we gyff^t perfyth sentens, 43
 Accordyng^t to your petycions that ye make postulacion,
 By-cause we know your trewe delygens,
 To persue a^{tt} tho *that* do reprobacion 46
 A-gayns owur lawes by ony redarguacion;
 wherefor shortly we gyf in commandme^{tt}
 To put down them *that* be dy[s]obedye^{tt}. 49

Anna.

[leaf 38]
 Anna give the letters,
 And by thes letturs *that* be most reuerrent, 50
 Take them in hand, full agre *ther*-to,

Constreyne all rebellys by owur hole assent,
 We gyf yow full power so to doo. 53
 Spare not hardly for frend nor foo,
 All thos ye fynd of *that* lyfe in thys realme
 Bounde, loke ye bryng^t them in-to Ierusalem. 56
 [Her saule resayuyth ther letters.

Saulus.

Thys precept here I take in hande, 57
 To fullfy^h after yowur wylls both,
 wher I shall spare *with-in this* londe
 nother man nor woman; to *this* I make an oth; 60
 But to subdue I wy^h not be loth:
 Now folow me, kny^tys *and* seruafites trewe,
 In-to Damaske as fast as ye can sewe. 63

Primus miles.

Vnto your commaundment I do obeysaunce; 64
 I wyll not gaynsay nor make delacion,
 But *with* good mynd *and* harty plesaunce
 I shall yow succede *and* make perambulation, 67
 Thorow-oute damaske *with* all delectacion,
 And all thoo rebell *and* make resystens,
 ffor to oppres I wy^h do my delygens. 70

Secundus miles.

And in me shalbe no neclygens, 71
 But to thys precept my-self I shall applye
 To do your behest *with* all conuenyens,
 With-owt eny frowardnes or eny obstynacy; 74
 non shall appere in me but verely,
with all my mynd I yow insure,
 To resyst tho rebelles I wy^h do my cure. 77

Saulus.

Truly to me yt ys grett consolacion 78 [leaf 38, back]
 To here thys report *that* ye do avayns

ffor your sapyencya^h wyttes I gyfⁱ commendacion,
 Euer at my nede I haue founde yow constant; 81
 But knytes *and* seruuan^tes that be so plesaunt,
 I pray yow anon my palfray ye bryngⁱ,
 To spede my lurney with-owt lettyngⁱ. 84
 [here goyth sale forth a lyty^h a-syde for to make hym
 redy to ryde / the seruuant thus seyngⁱ :

seruus.

His man asks
 the Ostler for
 a bottle of hay,
 and scolds him.
 How, hosteler, how, a peck of oty^s *and* a botell ofⁱ haye;
 Com ofⁱ a pase, or I wy^h to a-nother Inne;
 What, hosteler, why commyst not thy way?
 Hye *the* faster, I beshrew *thi* skynne. 88

Stabularyus.

The Ostler
 declares he's a
 gentleman's
 servant.
 I am non hosteler nor non hostelers kynne,
 But a Ientylmanys seruuant, I *thou* dost know;
 Such crabbysh wordes do aske a blow. 91

Seruus.

I cry yow mercy, *sir*. I wyst we^h sum-what ye were, 92
 ' Well, you are a
 Gentleman,
 or a Knave.
 ow*ther* a gentyлмаⁿ or a knaue . me thynkyth by your
 physnomy;
 yf on loke yow in *the* face *that* neuer se yow ere
 wold thynk ye were at *the* next dore by. 95
 I thought you'd
 been an Ostler.
 I saw another
 Gentleman and
 you carrying a
 barrowful of
 dogs' turds;
 In good fayth I wenyd yow had bene an hosteler verely;
 I sye suche a-nother Ientylman with yow, a barowfu^h
 bare
 ofⁱ horsdowngⁱ *and* dogges tordes, *and* sych *(* ther gere, 98
 And how yt happenyd a marvelous chance be-tyde: 99
 Your felow was not suer ofⁱ foote, *and* yet he went very
 brode,¹
 Butt in a cow tord^e both dⁱd ye slyde;
 And as I wene your nose *ther*-in rode, 102
 Your face was be-payntyd with sowters code;

[¹ substituted for wyde.]

I sey neuer sych a syzt, I make god a vow, [leaf 89]
ye were so be-grymlyd *and* yt had bene a sowe. 105

Stabularius.

In fayth *thou* neuer syest me tyll *this* day: 106 'Why, you never
I haue dwellyd *with* my master thys vij zere *and* more; saw me before
ffull well I haue pleasyd hym, he wyll not say nay, to-day!'
And mykyl he makyth of me therfore. 109

Seruus.

By my trowth *than* be ye changyd to a new lore; 'Then you're
A seruand ye are *and* *that* a good, translated!
ther ys no better lokyth owt of a hood. You're a first-
rate servant.' 112

Stabularius.

ffor soth *and* a hood I vse for to were, 113 'Go to! I wear
ffull well yt ys lynyd *with* sylk *and* chamlett; a hood lined
yt kepyth me fro the cold *that* *the* wynd doth me not with silk.'
dere,
nowther frost nor snow *that* I therby do sett. 116

Seruus.

yea, yt ys a dobyll hood *and* *that* a fett;
he was a good man *that* made yt, I warant yow;
he was nother horse ne mare¹, nor yet yokyd sow. 119

[Here commyth *the* fyrst knyth to *the* stabyl grom,
sayng':

Primus miles.

Now, stabyll grom, shortly bryng' forth away 120 Saul's Knight
The best horse, for owur lorde wyll ryde. bids the Ostler
bring out his
best horse.

Stabularius.

I am full redy; here ys a palfray,
There can no man a better bestryde: 123
He wyll conducte owur lorde, *and* gyde

[¹ MS. mare.]

Thorow the world he ys sure *and* abyH
 To bere a gentyllman, he [is] esy *and* prophetabyH. 126
 [Her *the* knyth cummyth to saule *with* a horse.

Primus miles.

| | | |
|--|--|--------------------|
| Saul's knight brings him his horses, | Behold, <i>sir</i> saule, your palfray ys com, fuH goodly besene, as yt ys yowr desyer To take yowur vyage thorow euery regyon. | 127 |
| [leaf 89, back] | Be nott in dowt, he wyH spede your mater, And we as <i>your seruantes</i> with glad chere Shall gyf attendance; we wyll nott gaynsay, But folow yow where ye go be ny3t or day. | 130 133 |

and says his
servants 'll
follow him
anywhere.

Saulus.

| | | |
|--------------------------------|---|-------------------------------|
| Saul starts on his journey. | Vnto Damask I make my <i>progressyon</i> , To pursue aH rebellyoūs beyng' froward <i>and</i> obstynate Agayns our lawes be ony transgressyon. <i>with</i> aH my delygens · my-self I wyH prepare, Concernyng' my purpose to oppres <i>and</i> separate; Non shaH reioyce that doth offend, But vtterly to reprove <i>with</i> mynde <i>and</i> intende. | 134 137 140 |
| | [Her sale rydyth forth <i>with</i> hys <i>seruantes</i> a-bowt <i>the</i> place, [&] owt of <i>the</i> pl[ace]. | |

Caypha.

| | | |
|----------------------------|--|-------------------------------|
| The priests, Caypha and | Now saule hath takyn hys wurthy wyage To pursue rebellyous · of what degre <i>thei</i> be; He wyll non suffer to raygne nor haue passage <i>with</i> -In aH thys regyon we be in <i>sertayn</i> : wherefor I commende hys goodly dygnyte, That he thus aluay takyth in hande By hys power to gouerne thus all thys lande | 141 144 147 |
|----------------------------|--|-------------------------------|

Anna.

| | | |
|--------------|--|-----|
| Anna, praise | We may lyue in rest by hys consolacion; He defendyth vs, where-for we be bownde | 148 |
|--------------|--|-----|

To loue hym intyrelly *with our harttes affeccion*,
 And honour hym as champyon in euery stownde; 151 Saul as their
 ther ys non suche lyuyng' vpon *the grownde*, champion.
 That may be lyke¹ hym nor be hys pere,
 Be est nor west, ferre nor nere. 154

Poeta—si placet.

Conclusyon.

ffynally of *this* stacon thus we mak a conclusyon), 155 *Epilogue to*
Act I.
 besechyng' thys audyens to folow *and* succede Daunce
 with all your delygens *this* generall processyon, [in later hand]
 To vnderstande *this* matter wo lyst to rede 158
 The holy bybyll for *the* better spede;
 Ther shall he haue *the* perfyth intellygens,
 And *thus* we comyt yow to crystys magnyfycens. 161

ffinis Istius stacionis, et altera sequitur.

[2nd Station.]

Poeta.

Honorable frendes, we beseche yow of audyens, 162 [leaf 40]
 To here our intencion *and* also our prosses Act II.
 Vpon our matter : be your fauorable lycens Prologue.
 A-nother part of *the* story we wyll redres; 165
 Here shalbe brefly shewyd *with* all our besynes
 At thys pagent saynt poullys conuercyon; St. Paul's Con-
 Take ye good hede *and* ther-to gyf affeccion. 168 version is now
 to be playd.

[Here commyth saule rydyng' in *with* hys seruantes.

Saulus.

My purpose to Damask fully I intende, 169 *Scene i.*
 To pursewe the dyscypulys my lyfe I apply, *The Road to*
 ffor to breke down the chyrchys thus I condescende. *Damascus.*
 Non I wyll suffer that [they] shall edyfey, 172 Saul declares
 perchauñce owur lawes than myzte ther-by, he'll persecute
 And the pepuill also turne *and* conuerte, Christ's dis-
 ciples.

[¹ a late to put above.]

Saul vows he'll
bring all the
Christians
bound to Jeru-
salem.

whych shuld^d be gret heuynes vnto myn hart. 175
Nay, *that* shaft nott be butt layd a-part. 176
the prynces haue gouyn me full potestacion.
All that I fynd *thei* shaft nott start,
But bounde to Ierusalem, *with* furyous vyolacion, 179
Be-for cesar caypha, *and* annas presentacion,
Thus shalbe subduyd · tho wretchys of *that* lyfe
That non shall in-Ioy nother man chyde nor wyfe. 182

He's struck by
lightning, and
falls off his
horse.

[Here commyth a feruent *with* gret tempest¹, and
saule faulyth down of hys horse : *that* done, godhed
spekyth in heuyn].

Deus.

Christ rebukes
him.

Saule, saule, why dost *thou* me pursue ? 183
yt ys hard to pryke a-gayns *the* spore
I am *thi* savyour *that* ys so trwe,
whych made heuyn *and* erth *and* eche creature ; 186
offende nott my goodnes I wyll *the* recure

[leaf 40, back]

Saulus.

Saul asks what
Christ would
have him do.

O lord, I am a-ferd, I trymble for fere,
what woldyst I ded, tell me here. 189

Deus.

Christ bids him
go into the city
close by.

A-ryse *and* goo *thou* wyth glad chere 190
In-to the Cyte a lytyll be-syde,
And I shall *the* socor in euery dere
That no maner of yth xalbe-tyde, 193
And I wyll ther for the prouyde
by my grete goodnes what *thou* shalt doo ;
Hy *the* as fast thether as *thou* mast goo. 196

Saulus.

Saul is lame
and blind.

O mercyfull god, what alyth me ? 197
I am lame, my legges be take me fro,
my sygh lykwyse I may nott see ;

¹ A plate of sheet-iron, probably, to imitate thunder.—P. A. D.

I can nott tell whether to goo : 200

my men hath forsake me also.

whether shall I wynde, or whether shall I pas?

lord, I beseche the, helpe me of thy grace. 203 Saul prays to God,

j^{us} miles.

Syr, we be here to help the in *thi* nede, 204

with all our affyaunce we wyll not seise.¹

Saulus.

Than in Damask I pray yow me lede

I godes name, accordyng^t to my promyse. 207 and bids his knight lead him into Damascus.

2^{us} miles.

To put forth yowur hand loke ye dresse,

Cum on your way, we shall yow bryng^t

In-to *the* cyte with-owt taryng^t. 210

[Here the knyghtes lede forth sale in-to a place, and *Act II. sc. ii. Damascus.*
cryst apperyth to annanie, sayng^t :

Deus.

Ananie, ananie : where art *thou*, ananie? 211 Christ calls Ananias,

Ananias.

Here, lord, I am here trwly.² [leaf 41]

Deus.

Go thy way *and* make *thi* curse

As I shall assyng^t *the* by myn aduysse, 214 and bids him go into Straight Street,

Into *the* strete, qui dicitur rectus,

And in a certayn house of warantyse,

ther shall ye fynd · saule in humble vyse, 217 where he shall find Saul,

As a meke lambe, *that* a wolf before was namyd; 218

Do my behest ; be nothyng^t a-shamyd.

He wantyth hys syth, by my punyshment constrayned. blind.

¹ serse? MS. ² In lines 212-24 the rymes get mixt.

prayeng' vnto me, I assure *thou* shalt hym fynd, 221
 with my stroke of pyte, sore ys he paynyde,
 wantyng' hys sygth, for he ys truly blynyde.

Ananias.

Ananias is
 afraid to go to
 Saul,

lord, I am aferd, for aluay in my mind 224
 I here so myche of hys furyous cruelte, 225
 that for spekyng' of *thi* name to deth he will put me.

Deus.

nay, ananie, nay, I assure *the*
 He wulbe glad of thy cummyng'. 228

Ananias.

because he has
 brought God's
 Saints to death.

A, lord, but I know of a certayn
 that thy seyntes in Ierusalem: to deth he doth bryng'.
 many yllys of hym I haue be kennyng',
 ffor he hath the pour' of the princes aHe,
 To saue or spyHe, do which he schall. 233

Deus.

Christ says that
 Saul is a chosen
 vessel, and shall
 be

be nothyng a-drad, he ys a chosen wesseH, 234
 To me assyngned by my godly eleccion.
 He shall bere my name · be-fore the kynges · and chylder
 of IsraeH.

[leaf 41, back]

a pinnacle of
 the faith;

by many sharpe shoures sufferyng' correccion, . 237
 a gret doctor of benyngne compleccion,
 The trwe precher of the hye deuynete,
 A very pynacle of *the* fayth, I ensure the. 240

Ananyas.

lorde, thy commandment I shall fullf;H; 241
 Vn-to saule I w;H take my waye.

Deus.

Ananias is not
 to fear him.

be nothyng' in dowte for good nor yH.
 fare-well, Ananie, tell saule what I do say. 244

[et exiat Deus.

Ananias.

Blyssyd lord, defende me as *thou* best may;
 Gretly I fere hys cruell tyranny;
 But to do *thi* precept my-self I shall applye. 247 Ananias obeys,
 [Here Ananias goth toward saule. and goes to seek Saul.

1st myles.

Act II. sc. iii.
 Damascus.

I maruayle gretly what yt doth mene, 248
 To se owzr master in thys hard stounde.
 The wonder grett lythtys *that* were so shene,
 smett hym doune of hys hors to *the* grownde, 251
 And me thowt · that I hard a sounde
 Of won spekyng · *with* voyce delectable,
 Whych was to wonderfull myrable. 254 the voice speak-
 ing to him,

2nd myles.

Sertenly thys lyzt was ferefull to see, 255
 The sperkys of fyer were very feruent,
 yt inflamyd so greuously about *the* countre,
 That by my trowth I went we shuld a ben brent. 258 and the sparks
 of fire that they
 saw.
 But now, serys, lett vs relente
 Agayne to caypha *and* anna, to tell *this* chaunce,
 How yt be-fell to vs thys greuauuns. 261

[Her saule ys in contemplacion.¹

Saulus.

lord, of *thi* counfort moch I desyre, 262 Saul desires
 comfort from
 God.
thou myzty prince of Israell · kyng of pyte,
 whyche me hast punyshyd as *thi* presoner,
 That nother ete nor dranke · thys dayes thre ; 265 [leaf 42]
 But, gracyos lorde, of *thi* vysytacyon I thanke the. He has fasted
 8 days.
 Thy *seruant* shall I be as long as I haue breth,
 Thowgh I therfor shuld suffer dethe. 268

[Here commyth anania to saule, sayeng :

[¹ MS. contemplacion]

Ananias.

Ananias Pease be in thys place *and* goodly mansyon ; 269
 who ys *with-in* ? speke in crystys holy name !

Sa[u]lus.

I am here, saule ! *cum* in on goddes benyson !
 what ys *your* wyll ? tell *with-owten* blame. 272

Ananias.

tells Saul he's ffrom almyghty god, *sertanly* to the sent I am,
 sent by God and ananie men call me wher as I dwell.
 to him.

Saulus.

what wold^d ye haue : I pray yow me tell. 275

Ananias.

Gyfe me *your* hand for *your* awayle, 276
 Ananias bids for as I was commaundyd by hys *gracyos* sentens,
 Saul be stedfast & bad the be stedfast for *thou* shalt be hayle.
 ffor thys same cause he sent me to *thi* presens ; 279
 and remember Also he bad the remember hys hys excellens,
 God's excellence. Be *the* same tokyn *that* he dyd *the* mete,
 Toward^d *the* cyte when he apperyd in *the* strete. 282

¶ Ther mayst *thou* know hys power celestyatt, 283
 How he dysposyth euery thyngⁱ as hym lyst ;
 God is almighty, no thyngⁱ may *withstand* hys myzte essency. H,
 to lift up or cast To stond vp-ryght, or els down to thryste. 286
 down.
 Thys ys hys powur, yt may not be myste,
 ffor who *that* yt wantyth / lackyth a frende.
 Thys ys *the* message *that* he doth *the* sende. 289

[leaf 42, back]

Saulus.

Hys marcy to me ys ryght welcom ; 290
 I am ryght glad *that* yt ys thus.
 The Holy Ghost [Hic aparebit spiritus sanctus super eum.
 appears.

Ananias.

| | |
|--|----------------------------|
| Be of good chere <i>and</i> perfyte Iubylacion, | Ananias |
| Discendet super te spirytus sanctus, | 293 |
| whych hath with hys ¹ grace illumynynd vs ; | |
| put fo[r]th thi hond <i>and</i> goo wyth me, | |
| A-gayne to thy syght here I restore the. | 296 restores Saul's sight. |

Saulus.

| | | |
|---|-----|--|
| Blyssyd lord, thankys to yow euer bee, | 297 | Saul blesses Christ for his sight, |
| The swame ys fallyn from my eyes twayne ; | | |
| where I was blynyd <i>and</i> coud nott see, | | |
| lord, thou hast sent me my syght agayne. | 300 | |
| ffrom sobbyng <i>and</i> wepyng I can not refrayne ; | | weeps, and |
| my pensyue hart, full of contryccion | | |
| ffor my offences, my body shal haue punycyon ; | 303 | |
| And where I haue vsed so gret persecucyon, | 304 | |
| Of thi descyplys thorow all Ierusalem, | | vows that he'll help Christ's disciples. |
| I wyll [aid] <i>and</i> defende ther predycacyon, | | |
| That th[e]y dyd tech on all this reme. | 307 | |
| wherefor, Ananie, at the watery streme, | | He asks to be baptizd, |
| Baptyse me hartely I the praye, | 309 | |
| A-mong your numbyr, that I electe <i>and</i> chosen be may. | | |

Ananias.

| | |
|---------------------------------------|-----|
| On to this well of mych vertu, | 311 |
| we wyll vs hye with all our delygens. | |

Saulus.

| | |
|---|---------------------------|
| Go yow be-fore, <i>and</i> after I shall sewe, | |
| laudyng <i>and</i> praysyng our lordes benevolens ; | 314 praises God, |
| I shall neuer offend hys myzty magnyfycens, | |
| But aluay obserue hys preceptys <i>and</i> kepe : | [leaf 48] |
| ffor my gret vnkyndnes my hart doth wepe. | 317 and repents his sins. |

Ananias.

| | |
|--|-----|
| knele ye down vpon thys grownde, | 318 |
| Receyuyng thys crystenynge with good intent, | |

[¹ MS. hys hys.]

whyche shall make yow hole of your dedly wound,
 That was infecte *with* venom nocent. 321
 Yt purgyth synne, and fendes poures so fraudelent
 It putyth a-syde; where thys doth at-tayne,
 In euery stede he may not obtayne. 324

Ananias bap- ¶ I crysten yow *with* mynd full perfyght, 325
 tizes Saul reseyuyngt yow in-to owur relygyon,
 euer to be stedfast *and* neuer to flyt;
 but euer constant, *with*-owt varyacyon. 328
 now ys fulfyllyd all our obseruacyon,
 in the name of concludyngt thou mayst yt ken,
 Father, Son, and Holy Ghost; In nomine patris et filij et spiritus sancti. Amen. 331

Saulus.

I am ryght glad as foule on flyte, 332
 That I haue receyuyd *this* blyssyd sacrement.

Ananias.

Com on your way, saule, for nothyngt lett,
 Take yow sum coumforth for your bodyes noryschment
 ye shall abyde *with* the dyscyplys verament, 336
 Thy's many dayes in damask cyte,
 Vn-tyH the tyme more perfyte ye may be. 338

Saulus.

Saul will do as he is bid. As ye commande, holy father, ananie, 339
 I full assent at yow[r] request,
 To be gydyd *and* rulyd as ye wyll haue me,
 Evyn at your pleasur, as ye thynk best : 342
 I shall not offend for most nor lest.
 Go forth yowur way; I wyll succede
 In-to what place ye wyll me lede. 345

Conclusyo.

Epilogue to Act II.

poeta.

Dauñce Thus saule ys conuertyd, as ye se expres, 346
 The very trw seruant of our lord Iesū.

non may be lyke to hys perfyzt holynes,
 So nobyll a doctor, constant *and* trwe. 349
 Aftyr hys conuersyon neuer mutable, but styll insue
 the lawys of god to teche euer more *and* more,
 As holy scryptur^r tellyð who-so lyst to loke *ther-fore*. 352

¶ Thus we comyte yow all to *the* trynnye, 353
 Conkludyng^r thys stacion as we can or may,
 vnder *the* correccyon of them *that* letteryð be ;
 How be yt vnable as I dare speke or say 356
 The compyler here-of shuld^r translat veray
 so holy a story • but *with* fauorable correccyon
 of my fauorable masters of *ther* benygne supplexion. 359

The Compuler
 begs learned
 men to correct
 his play

ffinis istius secunde stacionis et sequitur tarcia.

[3rd Station.]

Act III.

Poeta.

Prologue.

The myght of the fadires potenciall deite 360
 preserue thys honorable *and* wurshypfull congregacion
 That here be present of hye *and* low degre,
 To vnderstond thys pagent at thys lytyll stacion, 363
 whych we shall procede *with* all our delectac[i]on.
 yf yt wyll plese yow : to gyf audyens fauorable,
 Hark wysely ther-to ; yt ys good *and* profetable. 366

primus miles.

[leaf 44]
 Scene i.
Jerusalem.

Nobyll prelates, take hede to owur sentens. 367
 A wundryfull chaunce fyll *and* dyd be-tyde
 vn-to owr master sauð when he departyd hens
 In-to damaske purposyd to ryde. 370
 A meruelous lyzt fro thelement dyd glyde
 whyche smet doun¹ hym to grunde both horse *and* man
 with the ferfullest wether *that* euer I in cam. 373

Saul's Knights
 tell the Priests
 how Saul was
 struck off his
 horse,

2nd miles.

It rauysshid^r hym, and his spirites did be-noñe : 374
 A swete dulcet voyce spake hym vnto,

and a sweet
 voice spoke to
 him

¹ MS. doun.

And askyd^r wherfor he made suche persecucion
 A-geyust hys dyscyplys *and* why he dyd soo. 377
 and bad him be baptized by Ananias. he bad hym in-to damaske to ananie goo,
 And^r ther he shuld^r resevue baptym truly ;
 and^r now clene a-geyns owur lawys he ys trwly. 380

Caypha.

Caypha won't believe in Saul's conversion, I am sure thys tale ys not trw : 381
 what ! saule conuertyd^r from our law !
 he went to damask for to pursue
 All the dyscyplys that dyd *with*-draw 384
 fro owur fayth : thys was hys sawe :
 how say, ye, anna to thys mater ? *this* ys a mervelos
 chans ;
 I can not beleve *that* thys ys of assurans. 387

Anna.

nor will Anna. No, caypha, my mynde trwly do [I] teH, 388
 that he wyll not turne in no maner wyse ;
 but rather to deth put *and* expell
 all myscreauntes *and* wretchys *that* doth aryse 391
 agaynst our lawes . by ony enterpryse :
 say the trwth *with*-[owt] ony cause frawdellent,
 or els for *your* talys ye be lyke to be shent. 394

j^{res} miles.

Saul's knight declares he's told the truth. Ellys owur bodyes may put to payn^r : 395
 all *that* we declare I sye yt *with* my nye,
 nothyng^r offendyng^r but trwly do iustyfye.

[leaf 44, back]

a

Cayphas.

By the gret god, I do maruayle gretly : 398
 and thys be trw *that* ye do rehearse
 He shaft repent hys Rebellyous treytory,
 That all shalbe ware of hys falsnes. 401
 We wyll not suffer hym to obtayne dowtles,
 ffor meny *perellys* *that* myght be-tyde
 by hys subtyH meanys on euery syde. 404

Caypha vows vengeance against Saul.

Anna.

The law ys commytted to our aduysment,
 wherfor we wyl not se yt decay,
 but rather vphold^d yt help *and* augment,
 That ony reprove to vs fall may
 of Cesar themprour^d by nyzt or day
 we shall to such maters harke *and* attende
 accordyng^t to the lawes^r our wyttes to spende.

The priest
 Anna declares
 they'll uphold
 their Law.

408

411

[¹Here to enter a dyvel with thunder and fyre, and
 to auance hym sylfe, saying as folowyth; and hys
 spech spokyn, to syt downe in a chayre.

Act III. sc ii.
 [leaf 45]
 Diabolus.

Scene of the
 Devils in Hell,
 inserted.

belyall.

Ho, ho, be-holde me, *the myzte prince of the partes*
 in-fernall,

I am the God
 BELLAL, second
 only to Lucifer.

412

Next vnto lucyfer I am in magestye;
 By name I am nominate *the* god belyall,
 non of more myzte nor of more excellencye;
 my powre ys princypall, *and* now of most soferaynte;
 In *the* temples *and* synogoges who deneyth me to honore,
 my busshopes thorow my motyon *thei* wyl hym sone
 deuoure.

418

¶ I haue movyd my prelates cayphas *and* anna
 to persew *and* put downe, by powre ryall
 thorow *the* sytyes of damaske *and* liba,
 All soch as do worship *the* hye god supernall,
 ther deth ys conspyryd with-owt any fauoure at all,
 my busshopys hathe chosyne won most rygorus
 them to persew, howse name ys saulus.

419

422

425

I have set my
 Bishops Caypha
 and Anna to
 put downe the
 Christians by
 means of Saul.

¶ ho, thus as a god most hye in magestye,
 I rayne *and* I rule ouer creatures humayne
 with souerayne sewte sowzte to ys my deyte,

426

¹ The parts within brackets are by a later hand, and inserted on 3 separate leaves. The 14 lines between 411 and here are crosst through, but are given below, where they are rewritten, p. 46-7, l. 502-15.

mans mynd ys applicant, as I lyst to ordeyne, 429
 my law styll encreasyth wherof I am fayne,
 yet of late I haue hard of no newys truly,
 wherfor I long tyll I speke with my messenger
 mercurye. 432

[leaf 45, back]
 Mercury ap-
 pears,

[Here shall entere a-nother devyll callyd mercury,
 with a fyeryng, commyng in hast, cryeng and roryng,
 and shal say as folowyth :—

Marcury.

Ho, owzt, owzt! alas, thys sodayne chance! 433
 and wails that Well may we bewaile this cursyd aduenture.

belyal.

Marcurye, what alyse thou? tell me thy grevaunce.
 ys ther any that hath wrowzte vs dyspleasure? 436

mercury.

Dyspleasure I-nowgh therof ye may be sure;
 our law, at lengthe yt wylbe clene downe layd,
 for yt decayth sore, and more wyl, I am a-frayd. 439

the Devil's law
 'll soon be put
 down.

belyal.

Ho, how can that be? yt ys not possyble; 440
 co[n]syder, thou foole, the long contynuaunce.
 decaye, quod a, yt ys not credyble;
 of fals tydynges thou makyst here vtterance: 443
 behold, how the peple hath no pleasaunce

Belial 'll not
 believe it.

Folk delight but
 in sin.

but in syn, and to folow our desyere.
 pryde and voluptuósyte ther hartes doth so fyre, 446
 thowge on do swauer away from our lore, 447
 yet ys our powre of suche nobylite
 to have hym a-gayne, and twoo therfore,
 that shal preferre the prayse of owre maiestye. 450

Why is Mercury
 troubled?

what ys the tydynges? tell owt, lett vs see;
 why arte thou amasyd so? declare afore vs
 what fury ys fallyn that troblyth the thus? 453

Mercury.

[leaf 48]

Ho! owzt, owzte! he *that* I most trustyd to, 454 'Because our
& he *that* I thowzte wold haue ben to vs most specyall, special friend
ys now of late turnyd, *and* our cruell foo; cruel foe.
our specyall frynd, our chosen saull, 457
ys be-comme seruante to *the* hye god eternall.
as he dyd ryde on our enemyes persecutyon,
he was sodenly strykyn by *the* hye provysyon, 460
& now ys baptysyd, *and* promys he hath made 461 Saul has been
neuer to vary, *and* soch grace he hath opteynyd his faith in God
that ondowtyd hys fayth from hym can-not fade; cannot fade.'
wherfor to complayne I am constraynyd, 464
for moch by hym shuld we haue prevaylyd.

belyal.

Ho! owzt, owzt! what haue we loste!
our darlyng most dere whom we lovyd moste: 467 Belyal laments
but ys yt of trowth *that thou* doyst here specyfye? 468 the loss of his
darling Saul,

mercury.

yt ys so, vndowztyd; why shuld I fayne?
for thowzte I can do non *other* but crye.

[Here *thei* shal rore *and* crye, *and* then belyal shal and the Devils
saye: roar over it.

belyal.

owzte, *this* grevyth vs worse than hell payne: 471
the conuersyon of synner certayne
ys more payne to vs, *and* persecutyon,
than all *the* furies of *the* Infernall dongyon. 474

Mercury.

[leaf 46, back]

yt doyth not away! vs thus to lament, 475
but lett vs provyd for remedy shortlye;
wherfor let vs both by on assent
go to *the* busshopys, *and* moue *them* pryvely, 478 Mercury says,
that by some sotyl meane *thei* may cause hym to dye; 'Set on your
than shal he in our law make no dysturbance, Bishops to
nor here-after cause vs to haue more greuauunce. 481 scheme his
death.'

belyal.

Wel sayd, mercurye, thy cowñcel ys *profytable*. 482
 Belyal approves Mercury's ad-
 vice, and says
 Saul shall repent
 his desertion.
 Ho, saul, *thou* shalt repent thy vnstablenes ;
 thou hadyst ben better to haue byn confyrmable
 to our law ; for thys deth, dowtles 485
 yt ys conspyryd to reward thy falsnes.
 thowgh on hath dyssayvyd vs, yet now a days
 xxⁱⁱ doyth gladly folow oure layes ; 488
 ¶ some by pryde, some thorowgh envye : 489
 ther rayneth thorow my myght so moch dysobedyauce :
 ther was neuer a-mong crystyans lesse charyte
 than ys at *this* howre, *and* as for concupysence 492
 rayneth as a lord thorow my violence ;
 [leaf 47]
 Gluttony,
 Wrath, Covet-
 ousness prevail
 over all.
 glotony *and* wrath euery man doth devyse,
 & most now ys praysyd my cosyn covytyce. 495
 ¶ cum, mercury, let vs go *and* do as we haue sayd, 496
 to delate yt any lenger yt ys not best.

mercury.

to bryng yt a-bowzt, I wold be wel apayd,
 tell yt be done let vs not rest. 499
 [.]

belyal.

They'll plot
 Saul's death.
 go we than shortly ; let vs departe,
 Hys deth to devyse, syth he wyl not revart. 502
 [Here *thei* shal vanyshe away *with* a fyrye flame *and*
 a tempest.
 [leaf 44, back] [Her apperyth saule in a¹ disciplis wede, sayng¹ :

²Saulus³.

Act III. scene iii.
Damascus.
 That lord¹ *that* ys shaper of¹ see *and* of¹ sond¹, 503
 Saul's Sermon.
 and hath wrowth *with* hys woord¹ all thyng¹ at hys wyH,
 God save you
 sitters and
 standers here !
 saue thys ⁴semely *that* here syttyth or stonde,
 ffor hys meke marcy *that* we do not spyH. 506

[¹ hys]

[² The 14 lines following are printed from leaf 44, back, of the
 MS. They are collated here, for words, with the version of them on
 leaf 47, back.]

[³ Saulus, and Diabolus (p. 43), in margin, omitted.] [⁴ asembly]

- grant me, good lord, thy pleasur¹ to fulf² H,
 and send me suche speche that I *the* trwth say,
 my entencions proph[¹]table to meve yf I may. 509
- ¶ Welbelouyð frendes, ther be vij mortall synnes, 510
 whych be provyð pryncypall *and* princes of poysesnes;
 Pride, *that* of bytternes all bale begynnes,
 with-holdyng¹ all fayth, yt fedyth *and* foysonnes, 513
 As holy scriptur beryth playn wyttnesse,—
 Inicium omnium peccatorum superbya¹ est,—
 That often dystroyeth both most *and* lest.² 516
- ¶ Off all vyces *and* foly pride ys the Roote; 517
 Humylyte may not rayn ner yet indure;
 pyte, alak, that ys flower *and* boot,
 ys exylyd wher pride hath socour¹,— 520
 Omnis qui se exaltat humiliabitur¹,—
 good lord, gyf vs grace to vnderstond *and* perseuer¹,
 Thys wurd as *thou* bydyst to fulfyll euer¹. 523
- ¶ Who-so in pride beryth hym to hye, 524
 with mys[c]heff shalbe mekyð, as I mak mensyon,
 and I therfor assent *and* fully certyfy,
 In text as I tell the trw entencion 527
 of perfyzt goodnes *and* very locucion:
 noli tibi dico in altum sapere seð time;
 Thys ys my conseth, bere the not to hye, 530
- ¶ But drede alway synne *and* folye, 531
 wrath, enuy, couytys, and slugyshnes:
 Exeunt owt of thy syzt, glotony *and* lechery,
 vanyte *and* vayneglory, and fals Idylnes: 534
 Thes be the branchys of all wyckydnys:
 who *that* in hym thes vyces do Roote,
 He lackyth all grace, *and* bale ys the boote. 537
- ¶ Iern¹ at my-self¹, for I am meke in hart: 538
 owr lorde to hys seruantes thus he sayth:
 ffor meknys I sufferyð a spere at my hart;

(Saul's Sermon
on the Seven
Deadly Sins.)

Pride is the root
of all sins

and folly.
[leaf 48]
[the older hand
(2) again]
It banishes
Humility and
Pity.

Whoso is proud,
he shall be
brought low.

Putaway Wrath,
Envy, Covetous-
ness, Sloth,
Gluttony,
Lechery.

Learn of Christ;
he is meek of
heart;

[¹ subia (sic).]

[² man & best.]

- (*Saul's Sermon*
continued.) meknes all vyces anullyth *and* delayeth; 541
rest to soulvs yt shall fynd in fayth :
Discite a me, quia mitis sum, *et* corde humilis,
Et invenietis requiem animabus vestris. 544
- and ye shall find
rest for your
souls. ¶ So owur sauour shewyth vs exampls of meknes, 545
Thorow grace of hys goodnes mekly ys groundys ;
Trwly yt wyll vs saue fro *the* synnes sekenes,
ffor¹ pryde *and* hys progeny mekenes confoundys : 548
- [leaf 48, back] Quanto maior es, tanto humilia te in *omnibus* :
Be lowly. The gretter *thou* art, the lower loke *thou* be ;
Bere the neuer *the* hyer for *thi* degre. 551
- Keep from
Sensuality. ¶ ffro sensualityte of fleshe thy-self loke *thou* lede, 552
vnlefully therin vse not thy lyfe :
whoso therin delyteth, to deth he must nede ;
It consumyth natur^r, the body sleyth *with-owt* knyft. 555
also yt styntyth nott but manslawter *and* stryft,—
Omnis fornicator aut *immundus non habet hereditatem*
No unclean
man shall
inherit heaven. *Christi,—*
non shall in heuyn posses / that be so vnthryfty. 558
- Flee Fornica-
tion. Speak not
of it. ¶ ffele fornycacon, nor be no letchour^r, 559
but spare your speche, *and* speke nott theron :
Ex habundancia cordis, os loquitur ;
who mowyth yt oft, chastyte louyth non ; 562
of *the* hartes habundans *the* tunge makyth locucion :
what manys mynde ys laboryd^r, therof yt spekyth,
That ys of suernes, as holy scryptur tetryth. 565
- Keep your body
pure, and your
sight steady. ¶ wherfor I reherse thys *with myn* owyn mowthe,—
Caste viuentes, *templum Dei sunt,—*
kepe clene your body from synne vncuth ;
stabyth your syghtes, *and* look ye not stunt, 569
ffor of a *sertaynte* I know at a brunt,—
Oculus est nuncius peccati,—
The eye is Folly's
messenger. That the Iey ys euer *the* messenger of foly. 572

seruus sacerdotum.

whate, ys not thys saule *that* toke hys vyage 573 The Priest's
 In-to Ierusalem¹, the dyscyplys to oppresse? servant asks
 bounde he wold bryng^t them, yf ony dyd rage if this isn't Saul
 vpon cryst: *this* was hys processe: 576 who was going
 To *the* princes of *prestys*, he sayde dowlles, to bind the
 Thorow all damask *and* also Ierusalem, Christians.
 subdwe all templys *that* he founde of them. 579

Sa[u]lus.

[leaf 49]

yes, sertaynly, saule ys my proper name, 580 Saul says 'Yes,
 That had in powr the full dominion,—
 To hyde yt fro you, yt were gret shame,
 And mortall synne, as in my opynyon,— 583
 vnder cesar *and* *pristes* of the relygyon,
 And templys of Iues *that* be very hedyous,
 A-gayns almyghty cryst *that* Kyng^t so precyous. 586

seruus sacerdotum.

To Anna *and* caypha · ye must make your recourse; 587
 Com² on your way, *and* make no delacion.

Saulus.

I wyll yow succede, for better or wors,
 To the prynces of *pristes* *with* all delectacion. 590 and I'll go with
 you to the
 Priests.

[Scene 4.]

Act III. sc. iv.
 The Temple in
 Damascus.

seruus sacerdotum.

Holy *pristes* of hye potestacion,
 Here ys saule; lok on hym wysely:
 he ys a-nother man than he was verely. 593

Saulus.

I am *the* seruant of Ihesu Almyghty, 594 Saul declares
 Creator *and* maker of see *and* sonnd^t, himself the
 whiche ys kyng^t conctypotent of heuyn^d glory, servant of Jesus.
 Chef comfort *and* solace: both to fre *and* bonde, 597

¹ P for Damascus[² MS. Con.]

A-gayns whos power nothyngⁱ may stonde;
 Emperowr he ys both of heuyn *and* heH,
 whoys goodnes *and* grace al thyngⁱ doth exceH. 600

[recedit paulisper.

Caypha.

Caypha thinks
 the change in
 Saul has been
 wrought by
 conjuring.

Vn-to my hart thys ys gret admyracion, 601
 That saule ys thus *mervelously* changyð;
 I trow he ys bewytchyd by sum *coniuracion*,
 or els the devyH on hym ys auengyd. 604
 Alas, to my hart yt ys dessendyd,
 that he ys thus takyn fro *our* relygyon:
 How say ye, Anna, to thys *conuercyon*? 607

[leaf 49, back]

Anna.

ffuH *mervelously*, as in my *concepcion*, 608
 Thys wnderfull Case how yt be-feH;
 To se thys chaunce so sodenly don,
 vn-to my hart yt doth grete yH; 611
 but for hys falsnes · we shall hym spyH;
 by myn assent, to dethe we wyll hym bryngⁱ,
 lest *that* more myschef · of hym may spryngⁱ. 614

Anna says they
 must put Saul
 to death,

Caypha.

Ye say very trew, we myzt yt all rewe; 615
 But shortly in thys we must haue aduysement,
 ffor thus a-gayns vs he may nott contynew;
 perauentur than of Cesar we may be shent. 618

Anna.

or burn him.

nay, I had leuer in fyer he were brent,
 Than of cesar we shuld haue dysp[ⁱ]easeure
 ffor sych a rebell · and subtyl fals treatorⁱ. 621

Caypha.

The gates must
 be guarded lest
 Saul escape.

we wyH command the gates to be kept aboute, 622
 & the waller suerly on euery stede,
 that he may not eskape no-where owzte;
 for dye he shall, I ensuer yow indede. 625

Anna.

Thys traytour rebellyous, evyll mut he spede,
That doth *this* vnhappynges A-gayns all!
now euery costodyer kepe well hys waff. 628

seruus sacerdotum.

The gatys be shytt, he can-note skape; 629
Euery place ys kepte well *and* sure,
That in no wyse he may, tyll he be take,
gett owt of *the* cyte by ony coniecture. 632
vpon *that* caytyf *and* fals traytour,
loke ye be auengyd with deth mortall,
& Iudge hym as ye lyst to what end he shaft. 635

So the gates are
shut, and the
priests exhorted
to kill Saul.

[*Scene 5.*]

Angelus.

Holy saule, I gyf yow monycyon: 636
The prynces of Iues · entende sertayn
To put yow to deth · but by goddes provysyon
He wyll ye shaft lyue lenger, and optayn; 639
And after thy deth *thou* shalt rayng!
Above in heuyn, with owr lordes grace:
Conuay yowr-self shortly in-to a-nother place. 642

Act III sc. v.
Damascus.

[leaf 50]

An Angel warns
Saul of his
threatend
death,

and bids him go
to another place.

Saulus.

That lordes pleasur euer mut be down, 643
both in heuyn *and* in hell, as hys wyll ys.
In a beryng^r baskett or a lepe, a-non
I shall me co[n]uay with help of the dyscyplys: 646
for euery gate ys shett *and* kept with mu'tytud of pepul^r;
but I trust in owr lord, that ys my socour,
to resyst ther malyce *and* cruell furour. 649

Conclusyo.

[*Epilogue.*]

Epilogue.

Poeta.

Thus leue we saule with-in *the* cyte, 650
The gates kep by commandment of caypha *and* Anna;
Here we leave
Saul.

[THE NAMES OF THE PLAYERS.]

PART I.

- [Inperator, the Emperor, Tiberius Cæsar, p. 55¹, 59.
 Serybyl, or Serybb, p. 55.
 Provost, p. 59.
 The pepul, p. 56, 87, 90.
 Syrus, or Cyrus, father of Mary Maudeleyn², Martha, and Lazarus, p. 56, 64.
 Lazarus, p. 58, 64, 84; dies, p. 86; rises from the grave, 89.
 Mary Maudeleyn, p. 58, 65, 71, 74 (she sins), 76, 78 (she repents), 79 (she washes Christ's feet); 83, 85, 88.
 Martha, p. 58, 65, 83, 86, 88.
 Nuncyus (the Messenger), p. 59, 62, 63.
 Herowdes, p. 59.
 Phelysofyr (Herod's), p. 60.
 Secundus Phylsofyr, p. 61.
 Primus Miles, p. 61, 86.
 Secundus Miles, p. 61, 86.
 Pylatt, p. 63.
 Primus Seriunt, p. 63.
 Secundus Seriaunt, p. 63.
 The Kyng of the World, or *Mundus*, p. 66, 76.
- The Kyng of the Flesch, p. 66, 67.
 The Dylfe, Satan, or the Prynse of Dybles, p. 66, 68, 76.
 The Seven Dedly Synnes, p. 75.
 Pryde and Covetyse, p. 66.
 Slowth and Gloteny, p. 67.
 Lechery, or *Luxuria*, p. 67, 71, 73.
 Wrath and Envy, p. 68.
 A bad Angyl, p. 71, 75, 88.
 A good Angyll, p. 77, 81.
 A Masenger, Sensualyte, p. 80.
 A Taverner, p. 72.
 A Galawnt, Coryossyte [= Dandy], p. 73, 74.
 Diabyl, p. 76.
 Symond leprus, p. 77, 78.
 Iesus, p. 78, 85, 87, 88.
 Secundus Diabolus, Belfagour, p. 82.
 Tercius Diabolus, Belzabub, p. 82.
 Spiritus Malignus, p. 82.
 Desyplys, and Dissipulus, (of Iesus), p. 78, 87.
 Weepers, 86.
 A Iew, p. 88.

PART II.

- The Kyng of Marcyll, p. 90, 98, 101, 110, 112, 116, 117, 120, 121, 123, 126, 128.
 His Knights, p. 91, 116; his Attendants, p. 112.
 Regina (Queen of Marcyll), p. 91, 98, 116, 117, 120, 121, 126, 128.
 Her Child, p. 121, 126.
 A Dylle (Devil), p. 91.
 Mary Maudlyn, p. 92, 94, 95, 105, 107, 108, 109, 113, 115, 117, 127, 130, 131, 132, 134.
 Her Dysypyll, p. 105.
 Mary Jacobe (the mother of James the Apostle)³, p. 92, 97.
 Mary Salome³, p. 93, 97.
 Iesus, p. 95, 97, 106, 114, 130, 133.
 Primus Angelus, p. 93, 115, 131, 133, 135.
 Secundus Angelus, p. 94, 115, 131, 133, 134, 135.
- [? Tertius] Angelus, p. 106, 133.
 St. Peter, p. 94, 123.
 St. Ihon, p. 94.
 An hethen Prest, or *Presbyter*, p. 99, 113.
 The hethen Prest's Boy, or *Clericus*, p. 99, 113.
 Pylatt, p. 102.
 His Nuncyus, or Messenger, p. 103, 104.
 His two Serjantts or Servants, p. 103.
 Herodes, p. 103.
 The Emperower of Rome, p. 104.
 His Provost, p. 104.
 Shepman, or *Nauta*, p. 107, 119, 125, 126.
 Grobbe, the Shipman's Boy, p. 107, 119, 125.
 An holy Prest, p. 132, 134.]

¹ The page-numbers are meant to mark the Scenes where the Actors come in, not every time they speak.

² There is no ground in the Bible for making Mary Magdalene one with Mary the sister of Martha and Lazarus.

³ Mary the mother of Jame-. &c. and Mary Salome. are the same person, according to Biblical critics.

[MARY MAGDALENE.]

[In the second, and rather later hand.]

[PART I. Scene 1.]

Part I. Scene 1.

Roma.

[leaf 93]

M. B. [*for* Miles Blomefylde.]

Inperator.

The Emperor.

I command sylens in þe peyn of forfetur,
 to all myn adyeans present general.
 of my most hyst and mytyest wolunte,
 I woll it be knowyn to al þe word vnyversal,
 That of heven and hell chyff rewar am I,
 to wos Magnyfycens non stondyt egall,
 for I am soverem of al soverens subjugal
 On-to myn empere, beyngt in-comparable,
 tyberius sesar, wos power is potencyall.
 I am þe blod ryall most of soverente;
 of all emperowers and kynges my byrth is best,
 & all regeouns obey my myty wolunte;
 lyfe and lem and goodes, all be at my request:
 so of all soverens, my magnyfycens most mytyest
 May nat be a-gayn-sayd of frend nor of foo;
 But all abydyn lvgment and rewle of my lyst.
 all grace vp-on erth from my goodnes commyt fro,
 and þat bryng-is all pepell in blysse so;
 for þe most worthyest, woll I rest in my sete.

5 I am Chief Ruler
 of heaven and
 hell.

9 I am the incom-
 parable Tiberius
 10 Cesar.

13 All lands obey
 me.

16 All rule by my
 pleasure.

18

serybyl.

¶ I syr, from your person growyt moch grace.

20

Inperator.

now for þin answer, belyall, blysse þi face!
 mykyl presporyte I gyn to porchase;
 I am wonddyn in welth from all woo.
 Herke þou, provost, I gyft þe in commandment,
 all your pepull preserve in pesabyl possession.
 yff ony þer be to my goddes [dis]obedyent,

23 I am wrapt in
 wealth against
 [leaf 95, back]
 woe.

Provost, find out
 the Christians
 who disobey my

Gods, and I'll
kill em.

dyssever tho harlottes, and make to me declaracyon), 27
& I xall make all swych to dye,
Thos precharsse of^t crystys incarnacyon).

¶ Provost.

¶ Lord of^t all lorddes, I xall gyff^t yow In-formacyon).

Inperator.

If any one
disobeys my
laws,

¶ Lo, how all þe word obeyit my domynacyon); 31
that person) is nat born) þat dare me dysse-obey. 32

Syrybbe, I warne yow se þat my lawys
In all your partyys have dew obeysavns;
In-quere *and* aske, eche day þat davnnes,
yf in my pepul be fovnd ony weryoūs, 36
contrary to me in ony chansse,

or grumbles
against my Gods,
I'll murder him.

or *with* my goldyn) goddes grocth on) grone,
I woll marre swych harlottes *with* mordor *and* myschance;
yf^t ony swyche remayn), put^t hem) in repreffe, 40
& I xall yow releff^t.

¶ Serybb.

¶ y^t xall be don), lord, *with*-owtyn) ony lett or *with*-owt
doth.

Inperator.

¶ lord *and* lad, to my law doth lowte;
is it nat so? sey yow all *with* on) showte. 44

[Here answerryt^t all þe pepul at ons, 3a, my lord, 3a.

¶ Inperator.

Set on wine and
spices, and let's
[leaf 96]
make good
cheer.

so, þe froward folkes, now am) [I] plesyd^t;
sett wyn) *and* spycys to my consell full cler.
Now have I told^t yow my hart^t, I am) wyll plesyd^t;
Now lett vs sett don) alle, *and* make good chyr. 48

Part I. Scene 2.
The Castele of
Maudleyn,
Bethany(?)

[PART I. Scene 2.]

[¶ Her entyr syrus, þe fader of mary mavdleyñ
syrus.

¶ Emperor, *and* ky[n]gges, *and* conquerors kene,
Erls, *and* borons, *and* knytes þat byn) bold^t,

- Berdes in my bower, so semely to seſe,
 I commav[n]d yow at onys my hestes to hold. 52
 be-hold my person, glysteryng in gold,
 semely be-syn of all other men :
 Cyrus is my name, be cleffys so cold,
 I command yow all, obedyent to beyn ; 56 Let all obey me.
 wo-so woll nat, in bale I hem bryng, 57
 And knett swyche cayftyys¹ in knottes of care.
 thys castell of mawdleyne is at my wylddyng,
 with all þe contre, bothe lesse and more,² 60
 & Lord of Ierusalem, who agens me don dare.
 Alle beteny at my beddyng be ;
 I am sett in solas from al syng sore,²
 and so xall all my posteryte,
 thus for to leuen in rest and ryalte. 65
 I have her a sone þat is to me ful trew, 66 I have a most comely son,
 no comlyar creatur of goddes creacyon,
 to amyabyll doctours full brygth of ble,
 ful gloryos to my syth an ful of delectacyon.
 Lazarus my son, in my resspeccyon. 70 [leaf 98, back]
 Here is mary, ful fayr and ful of femynyte, Lazarus,
 and martha, ful [of] bevre and of delycyte, and 2 daughters,
 ful of womanly merrorys and of benygnyte, Mary and
 þey haue fulfyllyd my hart with consolacyon. 74 Martha.
 Here is a coleccyon of cyrcumstance, 75
 to my cognysshon never swych a-nothyr,
 as be demonstracyon knett incontynens,
 save³ a-lonly my lady, þat was þer mother.
 Now Lazarus, my sonne, wech art þer brothyr, 79
 The lordshep of Ierusalem I gyff þe after my⁴ dysses,
 and mary, thys castell, a-lonly, an non othyr ;
 & martha xall haue beteny, I sey exprese :
 thes gyftes I gravnt yow with-owtyn les, 83
 whyll þat I am in good mynd. 84

[¹ P. caytyfys.] ² The rymes require 'mare, sare'.
 [³ MS. Of crost thro, and save added.] [⁴ MS. mo.]

lazarus.

| | | |
|--|---|----------------------|
| Lazarus thanks his father Cyrus for his gifts, | ¶ Most reuerent father! I thank yow hartely of yower grett kyndnes shuyd on-to me! ye haue gravntyd swych a lyfelod, worthy Me to restreyn from all nessesyte. | 85 88 |
| and prays God for grace to live well. | now, good lord, & hys wyll it be gravnt me grace to lyue to thy plesowans, & a-3ens hem so to rewle me, Thatt we may have Ioye with-owtyn weryauns. | 92 |

[leaf 97]

Mary mavdleyne.

| | | |
|--|--|-------------------------|
| Mary Magdalene praises God, | Thatt god of pes and pryncypall covnsell, More swetter is þi name þan hony be kynd! | 93 |
| and thanks her father Cyrus for his gifts. | we thank yow, fathyr, for your gyftes ryall, owt of peynes of poverte vs to on-bynd; thys is a preseruatyff from streytnes, we fynd, from wordly labors to my covmfortyng; for thys lyfflod is abyll for þe dowtter of a kyng, thys place of plesavns, þe soth to seye. | 96 99 100 |

martha.

| | | |
|---|---|-----------------------------------|
| Martha also praises and thanks her father, | O ye good fathyr of grete degre, thus to departe with your ryches, consederyng ower lowlynes and humylyte, vs to save from wordly dessetres: 3e shew vs poyntes of grete Ientylnes, so mekly to meyntyng vs to your grace. hey in heuen a-wansyd mot yow be In blysse, to se þat lordes face, whan ye xal hens passe! | 101 105 109 |
|---|---|-----------------------------------|

and prays that
he may see
God's face in
heaven.

cyrus.

| | | |
|----------------------------------|---|--------------------|
| Cyrus orders wine and spices. | ¶ Now I reioyse with all my myghtes; to enhanse my chyldryn, it was my delyte: now wyn and spycys, 3e Ientyll knyttes, on-to þes ladys of ientylnes. | 110 113 |
|----------------------------------|---|--------------------|

[Here xal þey be servyd with wyn and spycys.]

[PART I. Scene 3.]

Part I. Scene 3.
Rome.

Inperator.

¶ syr provost, and skrybe, Iugges of my rem,
 my massenger I woll send in-to ferre cuntre,
 On-to my sete of Ierusalem,
 On-to Herowdes, þat regent þer ondyr me,
 and on-to pylat, Iugges of þe covntre :
 myn entent I woll hem teche.
 take hed, þou provost, my precept wretyn be,
 & sey I cummavnd hem, as þey woll be owȝt wrech,
 yf þer be ony in þe cuntre, ageyn my law doth prech,
 or ageyn my goddes ony trobyll telles,
 that thus agens my lawys rebelles,
 as he is regent, and in þat reme dwelles,
 & holdyth hys crown of me be ryth,
 yff þer be ony harlettes þat a-gens me make replycacyon,
 Or ony moteryng aȝens me make with malynacyon.

114 Tiberius Caesar
resolves to send
orders to Herod

[leaf 97, back]

120

123

to search out
rebels against
him, the
Emperor,
or his Gods,

126

[end of speech left out.] [and kill em.]

provost.

¶ syr, of all thys they xall have in-formacyon,
 so to vp-hold ȝower renovn and ryte.

130

[Inperator.]

now, massenger, with-owtyn taryng,
 Have here gold on-to þi fe;
 so bere thes lettys to Herowdes the kyng,
 & byd hem make In-quyrans in euery cuntre,
 as he is Iugge in þat cuntre beyng.

132 He bids his
Messenger start.

mynceus.

¶ soueren, your arend it xall be don ful redy
 In alle þe hast þat I may;
 for to fullfyll your byddyng
 I woll nat spare nother be nyth nor be day.

136

The Messenger
says he'll haste.

139

[¶ Here goth þe masenger to-ward herowdes.]

Part I. Scene 4.
Jerusalem.

[leaf 98]

[PART I. Scene 4.]

Herowdes.

In þe wyld wanyng^t word^ð, pes all at onys ! 140

no noyse, I warne yow, for greveyng^t of me !

HEROD, 'I'll
hurl off any
one's head who
speaks.

yff yow do, I xal hovrle of^t yower hedes, be mahondes

bones,

as I am^ð trew kyng^t to mahond so fre. 143

help, help, þat I had a swerd^ð !

fall don^ð, ye faytours, flatt to þe grovnd^ð ! 145

Off hats !
Stand barehead,
you beggars !

Heve of^t your hodes and hatt^{es}, I cummavnd yow alle :

stonð bare hed, ye beggars ! wo made yow so bold^ð ?

I xal make yow know your kyng^t ryall :

thus woll I be obeyyd^ð thorow al the wor[ld]^ð ; 149

& who-so wol nat, he xal be had in hold^ð ;

& so to be cast in carys cold^ð, 151

that werkyn^ð ony wondyr a-zens my magnyfycens. 152

Look at my
rubies and green
pearl !

be-hold^ð these ryche rubyys, red as ony fyr,

with þe goodly grene perle ful sett a-bowgth :

What king is
equal to me ?

what kyng^t is worthy or egall to my power ?

or in thys word^ð, who is more had in dowl^t 156

than is þe hey name of^t herowdes, kyng^t of^t Ierusalem,

Lord^ð of^t alapye, assye, and tyr,

of^t abyron^ð, berzaby, und bedlem^ð ? 159

all thes byn^ð ondyr my governouns. 160

Lo, all þes I hold^ð with-owtyn^ð reprobacyon^ð ;

None but the
Emperor
Tiberius.

No man is to me egall, save a-lonly þe emperower

tyberys, as I have In provostycacyon^ð. 163

[leaf 98, back]
Speak, Philoso-
phers !

How sey þe phylssoverys be my ryche reyne ? 164

Am^ð nat I þe grettest^t governower ?

Lett me ondyr-stonð whatt can ye seyn^ð. 166

phelysofyr.

¶ Soueren, and it plect yow I woll expresse : 167

ye be þe rewl^{ar} of^t þis regyon^ð,

& most^t worthy sovereyn^ð of^t nobylnes

That euer in Iude barre domynacyon^ð : 170

Bott, syr, skreptour gevytt informacyon),
 & doth rehearse it werely,
 that chylde xal remayn of grete renoun),
 & all þe word of hem shold magnify,—
 et ambulabunt gentes in lumine, et reges
 In splendore¹ ortus tui.

171 'The Scripture
tells of a Child
of great renown,

174 in the glory of
whose rising,
kings shall
walk.

176

Herowdes.

¶ and whatt seyst thou ?

secundus phy[losophyr.]

¶ the same weryfytt my bok, as how
 as þe skryptour doth me tell
 of a myty duke xal rese and reyn),
 whych xall reyn and rewle all Israell.
 no kyng a-ȝens hys worthynes xall opteyn),
 the whech in profesy hath grett eloquence,—
 non avferetur septrum Iuda, et dux de
 femore eius, donec veniet Imitendus est.

178

This Child, a
mighty Duke,
shall rule
all Israel,
and excel all
kings.'

182

184

Herowdes.

[leaf 93]

A, owȝt, owȝt, now am [I] grevyd all with þe worst! 186
 ȝe dastardus! ye dogges! þe dylfe mote yow draw!
 with fleyyng flappes I byd yow to a fest.
 A swerd, a swerd! þes lordeynnes wer slaw!
 ye langbaynnes, loselles, for-sake ȝe þat word!
 þat caytyff xall be cawth, and suer I xall hem flaw;
 for hym, many mo xal be marry with mordor.

186

'The Devil tear
you, dogs!',
says Herod;

189

'I'll catch that
Caitiff,
and slay him.'

192

I^{xx} miles.²

¶ My sovereyn lord, dysse-may yow ryth nowt!
 they ar but folys, þer eloquens wantyng,
 for in sorow and care sone þey xall be cawt;
 a-ȝens vs þey can mak no dysstonddyng.

196

Herod's knights
tell him not to
mind these
Philosopher-
fools' talk.

ij^{xx} miles.

¶ my lord, all swych xall be browte before your avdyens,
 and leuyndy your domynacyon),

[¹ MS. splendore.]

[² MS. milis.]

or elles dammyd to deth *with* mortal sentence,
yf we hem gett onder ower gubernacyon). 200

Herowdes.

Herod is comforted by his knights' counsel, ¶ now thys is to me a gracyows exsortacyon), 201
& grettly reioysyth to my sprytes in-dede ;

thow þes sottes a-ʒens me make replycacyon),
I woll suffer non to spryng^t of þat kenred^t; 204

some woyis in my lond^t shall sprede,
prevely or pertely in my lond a-bowth :

[leaf 99, back]
and makes sure
he'll be able to
catch Christ.

whyle I haue swych men), I nede nat to drede,
But þat he xal be browt^t on^{der}, *with*-owtyn doth. 208

[¶ Her commyt^t þe emperowers [masenger] thus
saying^t to herowdes :

Masenger.

Tiberius Cæsar's Messenger hails Herod, ¶ Heyll, prynse of bovntyows-nesse ! 209
Heyll, myty lord of^t to magnyfy !

Heyll, most^t of^t worchep of^t to expresse !
Heyll, reytus rewlar in þi regensy ! 212

My sofereyn), tyberyuus, chyff^t of chyfalry,
His soveren) sond hath sent to yow here :
He desyrth ʒow, *and* preyyt^t on^t eche party,
to fulfyll his commavndment and desyre. 216

and gives him
his Master's
letters.

[¶ Here he xall take þe lettys on-to þe kyng^t.

Herawdes.

¶ Be he sekyr I woll natt spare 217
for [to] complyshe his cummavnddment,

Herod promises
to kill all rebels,

with scharp swerddes to perce þe bare,
In all covntres *with*-in thys regent^t, 220
for his love, to fulfyll his in-tentt :

non swych¹ xall from ower handys stertt,
for we woll fulfyll his ryall luggement,
with swerd^t *and* spere to perce thorow þe hartt. 224

and orders the
letter to be
taken to Pilate.

but^t, masenger, reseyyve thys letter wyth,
and^t berytt on-to pylatt-ys syth.

[¹ MS. swych swych.]

mesenger.

[leaf 100]

My lord, it xall be don ful wygth;
In hast I woll me spede.

228

[PART I. Scene 5.]

Part I. Scene 5.
Jerusalem.

Pylatt.

¶ now ryally I reyne In robys of rych[e]sse,
kyd *and* knowyn both ny *and* ferre,
for Iuge of Ierusalem, þe trewth to expresse,
Ondyr the emperower tyberius cesar.

229 Pilate proclaims
his power as
Judge of Jeru-
salem,

þerfor I rede yow all, be-warre

232

ye do no pregedyse a-ȝen þe law,

for and ȝe do, I wyll yow natt spare

tyl he haue Iugment to be hangyd *and* draw;

236 and declares
he'll hang and
draw all who
offend the Laws.

for I am pylat pr[o]mmyssary *and* pres[e]dent,

alle renogat robber Inper-rowpent,

to put hem to peyn, I spare for no pete.

my *ser-jauntes* semle, quat sye ye?

240

of þis rehersyd, I wyll natt spare.

plesauntly, *serryys*, avnswer to me,

for in my herte I xall haue þe lesse care.

243

I^{us} *seriunt*.

¶ as ye haue seyde, I hold it for þe best,

244 His servants
promise to back
him.

yf ony swych a-mong vs may we know.

ij^{us} *serjawnt*.

¶ for to gyff hem Iugment I holdd yt best,

& so xall ye be dred of hye *and* low.

247

pylat.

¶ A, now I am restoryd to felycyte.

248

[Her comyt þe emprores masenger to pylat.

[leaf 100, back]

Masenger.

Heyll, ryall in rem in robis of rychesse!

Heyl, present þou prynsys pere!

Heyl, Iugge of Ierusalem, þe trewth to expresse!

Tiberius Cæsar's
letters are de-
liuerd to him.

Tyberys þe emprower sendyt wrytyng herre,

252

and prayt yow, as yow be his lover dere,
 Of þis wrytyng to take a-vysement
 In strenthynge of his lawys cleyr,
 as he hath set yow In þe state of Iugment. 256

[Her pylat takyt þe lettyrs with grete reverens.

pylat.

Pilate declares
 he will uphold
 Tiberius Cæsar's
 laws,
 Now, be martes so mythy, I xal sett many a snare, 257
 His lawys to strenth in al þat I may;
 I rejoyse of his renown and of his wylfare;
 and gives the
 Messenger gold.
 & for þi tydyngges, I geyff þe þis gold to-day. 260

masenger.

a largeys, 3e lord, I crye þis day; 261
 for þis is a 3eft of grete degre.

pylat.

Masenger, on-to my sovereyn þou sey,
 On þe most specyall wyse recummend me. 264

[Her a-voydyt þe masengyr, and syrus takyt his
 deth.

Part I. Scene 6.
 The Castle of
 Mawileyn,
 Bethany.

[PART I. Scene 6.]

syrus.

A! help! help! I stond in drede, 265
 syknes is sett onder my syde!
 Cyrus is stricken
 with death,
 [leaf 101] A! help! deth wyll a-quyte me my mede!
 A! gret gode! þou be my gyde; 268
 How I am trobyllyd both bak and syde,
 and asks to be
 helpt to his
 deathbed.
 now wythly help me to my bede.
 A! this rendyt my rybbys! I xall never goo nor ryde!
 the dent of deth is hevyar þan led. 272
 A! lord, Lord! what xal I doo þis tyde?
 He prays to God
 for mercy,
 A! gracyows god! have ruth on me,
 In thys word no lengar to a-byde.
 and blesses his
 children.
 I blys yow, my chyldyrn, god mot with vs be! 276

[Her a-voydyt syrus sodenly, and than [comyt]
 sayyng, lazarus.

[Lazarus.]

Alas, I am sett in grete hevynesse ! 277

þer is no tong my sorow may tell,

so sore I am browth in dystresse ;

in feyntnes I falter, for [þ]is fray fell ; 280

Lazarus grieves
greatly for his
father Cyrus's
death.

thys dewresse wyl lett me no longer dwelle,

But god of grace sone me redresse.

A ! how my peynes don me repelle !

Lord, with-stand þis duresse ! 284

mary magleyn.

the in-wyttissimus¹ god þat euer xal reyne, 285

[¹ L. infinitissimus]

be his help, an sowlys sokor !

to whom it is most nedfull to cum-playn,

he to bry[n]g vs owȝt of ower dolor, 288

Mary Magdalene
prays God to
bring them out
of their sorrow.

he is most mytyest governowr,

from soroyng, vs to restryne. 290

martha.

[leaf 101, back]

A ! how I am sett in sorowys sad, 291

That long my lyf y may nat in-devre !

thes grawous peynes make me ner mad !

vndyr clower is now my fathyr's cure, 294

þat sumtyme was here ful mery and glad.

Ower lordes mercy be his mesure,

& defeynd hym from peynes s. & ! 297

lazarus.

now, systyrs, ower fatherys wyll we woll² exprese : 298

[² fullylle crost out.]

thys castell is owerys, with all þe fee.

martha.

as hed and governower, as reson is,

and on þis wyse abydyn with yow, wyl wee ; 301

but she and
Mary 'll live
with Lazarus,
and obey him.

we wyll natt desevyr, whatt so be-falle.

maria.

Now, brothyr and systyrs, wel-cum 3e be.

& ther-of speccially I pray 3ow all. 304

Part I. Scene 7.
? Where.

[PART I. Scene 7.]

[Her xal entyr þe kyng of þe word, [þen þe kyng of] þe flesch, and [þen] þe dylfe, with þe seuenedly synnes, a had angyl an an good angyl, þus seyyng þe word.

[The King of the World.]

The World says I am þe word, worthyest þat eyr god wrowth, 305
he is the first
potentate next
to Heaven,

& also I am þe prymatt portatur
next heueyn, yf þe trewth be sowth,—
& that I Iugge me to skryptur;— 308

& I am he þat lengest xal Induer,
and also most of domynacyon;

[leaf 102] yf I be hys foo, woo is abyll to recure,
for þe whele of fortune with me hath sett his sentur.

and guides the
Wheel of
Fortune.
In him rests
the order of the
Seven Metals
knit each to a
Star:—

¶ in me restyt þe ordor of þe metelles seuyn, 313

þe whych to þe seuen planyttes ar knett ful sure;
gold perteynyng to þe sonne, as astronomer nevynd;
sylvyr, to þe mone whyte and pure; 316

Irynd, on-to þe maris þat long may endure;
þe fegetyff mercury, on-to mercuryus;

as Copper to
Venus, Tin to
Jupiter, Lead to
Saturn;—

copyr, on-to venus red In his merroure; 319

the frangabyll tyn, to Iubyter, yf 3e can dyscuss; 320

On þis planyt saturne, ful of rancur,
þis soft metell led, nat of so gret puernesse:

wherewith the
Seven Princes of
Hell are
enricht.

Lo, alle þis rych tresor with þe word doth indure 323

the vij prynsys of hell of gret bowntosnesse.

now, who may presume to com to my honour?

pryde.

Pride and 3e worthy word, 3e be gronddar of gladnesse, 326
to þem þat dwellyng ondyr yower domynacyon. 327

covetyse.

Covetousness
praise him. & who-so wol nat, he is sone set a-syde,
wher-as I couetyse take mynystracyon.

mundus.

of þat I pray yow make no declareracyon; 330
make swych to know my soverreynte,

& than þey xal be fayn to make supplicacyon
yf þat þey stond In ony nesessyte.

333

[Her xal entyr þe kyng of flesch with slowth, [leaf 102 back],
gloteny, lechery.

flesch.

I, kyng of flesch, florychyd in my flowers,
Of deynty delycyows I have grett domynacyon,
so ryal a kyng was neuyr borne In bowrys,
nor hath more delyth ne more delectacyon,
for I haue comfortat ywys to my comfortacyon,
dya, galonga, ambra, and also margaretton,
alle þis is at my lyst a-zens alle vexacyon;
alle wykkyt thynges I woll sett a-syde,
clary, pepur long, with granorum paradys,
zenzybyr and synamom at euery tyde;
lo, alle swych deyntyys delycyus vse I;
with swyche deyntyys I have my blysse.
who woll covett more game and gle,
my fayer spowse lechery to halse and kysse,
Here ys my knyth gloteny, as good reson is,
with þis plesavnt lady to rest be my syde;
Here is slowth, anothyr goodly of to expresse:
A more plesavnt compeny doth no-wher a-byde.

334 The King of the
Flesh has
delights in his
flowers,

337

galingale (?),

340

341

Grains of Para-
dise and Cina-
mon,

344

347 and in his
spouse Lechery,
his knight
Gluttony, and

his friend Sloth.

351

luxuria.

O ye prynse, how I am ful of ardent lowe,
with sparkylles ful of amerownesse;
with yow to rest, fayn wold I a-prowe,
to shew plesavns to your Ientylnesse.

352

355

þe flesch.

O þe bewtews byrd, I must yow kysse,
I am ful of lost to halse yow þis tyde.

357

He kisses
Lechery, and
desires her.

[Here xal entyr þe prynse of dylles In a stage,
and Helle ondyr-neth þat stage, þus seyyng þe
dylfe.

[leaf 103]

[Satan, The Prince of the Devils.]

Prince Satan is a Now I, prynse pyrked̃ prykyd in pryde, 358

satañ ower sovereyn, set with euery cyrcumstanse,
for I am a-tyred in my tower to tempt yow þis tyde;

King, with
Wrath and Envy
in his retinue. as a kyng ryall I sette at my plesavns, 361
with wroth [and] Invy at my ryall retynawns;

the boldest in bower I bryng̃ to a-baye;
Mannis sowle to be-segyñ and bryng̃ to obeysavns,

He strives to
ruin men,
body and soul,
because they
gaind what
Lucifer lost. 3a [with] tyde and tyme I do þat I may, 365
for at hem̃ I haue dysspyte þat he xold̃ haue þe Ioye
That lycyfer, with many a legyowñ, lost for þer pryde;

þe snares þat I xal set, wher never set at troye,
so I thynk to besegyñ hem̃ be every waye wyde; 369
I xal getyñ hem̃ from̃ grace, wher-so-euer he abyde,
That body and sowle xal com to my hold̃,

Hym̃ for to take. 372

He calls his
Knights to
council, Now my knyhtes so stowth, 373
with me ye xall roñ In rowte,

My consell to take for a skowte,
whyth̃ þat we wer̃ went for my sake. 376

wrath.

how to make
Mary Magdalene with wrath or whylles we xal hyrre wyne. 377

envy.

sin, or with sum sotyllte sett hur in synne.

dylfe.

com of þan, let vs be-gynne
to werkyn hur̃ sum wrake. 380

[leaf 103, back]

[Her xal þe deywl go to þe word with his compeny.

satan.

Heyle word̃, worthiest̃ of a-bowndans! 381

In hast̃ we must̃ a conseyll take;

and serve the
Devils.

ye must aply yow with all your afyavns,
A womañ of whorshep ower servant to make. 384

mundus.

satan, with my consell I wyll þe a-wansse,
 I pray þe cum vp on-to my tent.
 were þe kyng of flesch her with his a-semلائن! The King of the
World asks
Satan to his
tent,
 Masenger, a-non þat þu werre went 388
 thys tyde! 389
 sey þe kyng of flesch with grete renown,
 with his consell þat to hym be bown,
 In alle þe hast þat euer they mown,
 com as fast as he may ryde. 393

masenger. [*Sensuality.*]

My lord, I am your servant sensvalyte, 394 World's
Messenger,
Sensuality,
 your masege to don, I am of glad chyr;
 Ryth sone in presens 3e xal hym se,
 your wyl for to fulfyll her. 397
 [Her he goth to þe flesch, thus seyynge.
 Heyl, lord in lond, led with lykyng!
 Heyl, flesch in lust, fayyrest to be-hold!
 Heyl, lord and ledar of empror and kyng!
 þe worthy word, be wey and wold, 401
 Hath sent for yow and your consell. he is wanted at
Satan's Council
 satan is sembled with his howshold;
 your covnseyl to haue, most fo[r] a-weyle. 404

flesch.

[leaf 104]

Hens! In hast, þat we þer wh[e]re!
 lett vs make no lengar delay! 405 Flesh hastes
away

senswalite.

gret myrth to þer hertes shold yow arere,
 be my trowth, I dare safly saye. 408

[Her comyt þe kyng of flesch to þe word, þus to World,
 seyynge.

[flesch.]

Heyl be yow, soverens lefe and dere!
 why so hastely do 3e for me send? and greets the
Kings.

mundus.

| | | |
|-----------------------|--|-----|
| | A! we ar' ryth glad we haue yow here. | |
| | Ower covnsell to-gethyr to comprehend. | 412 |
| Calld on by World, | Now, satan, sey your devyse. | 413 |

satan.

| | | |
|---|---------------------------------------|-----|
| Satan opens the debate on Mary Magdalene. | Serys, now ye be set, I xal yow say : | 414 |
| | syrus dydd þis odyr day ; | |
| | Now mary his dowctor, þat may, | |
| | of þat castel beryt þe pryse. | 417 |

mundus.

| | | |
|---|---|-----|
| | sertenly, serys, I yow telle, | 418 |
| If she keeps vertuous, she'll be able to destroy Hell. | yf she in vertu styll may dwelle, | |
| | she xal byn abyll to dystroye helle, | |
| | but yf your covnseyll may othyrwyse devyse. | 421 |

flesch.

| | | |
|----------------------|---|-----|
| Therefore Lechery | now, þe lady lechery, yow must don your attendans, | |
| | for yow be flower fayrest of femynyte ; | |
| | yow xal go desyrr servyse, and byn at hur' atendavns, | |
| must seduce her. | for 3e xal soncst enter 3e beral of bewte. | 425 |

lechery.

| | |
|---|-----|
| serys, I abey your covnsell in eche degre ; | 426 |
| strytt waye þethyr woll I passe. | |

satan.

| | | |
|--|--|-----|
| The Evil Spirits shall tempt her. | spirits malyngny xal com to þe, | |
| | Hyr' to tempt in euery plase. | 429 |
| The 6 now here | now alle þe vj þat her' be, | |
| [leaf 104, back] | wysely to werke, hyr fawor to wyne, | |
| | to entyr hyr person be þe labor of lechery, | 432 |
| shall help to bring her to Hell. | þat she at þe last may com to helle. | |
| | ¶ How, how, spirits malyng' ; þou wottyst what I mene! | |
| | Cum ow3t, I sey ! heryst nat what I sey ? | 435 |

bad angyl.

syrrus, I obey your covnsell In eche degree; 436 The Bad Angel
strytt waye þathyr woll I passe;
speke soft, speke soft. I wrotte hyr to tene, starts to tempt
I prey þe pertly make no more noyse. 439 Mary

[Her xal alle þe vij dedly synnes be-sege þe castell
tyll [they] A-gre to go to Ierusalem. lechery xall
entyr þe castell with þe bad angyl, þus seyyng
lechery.

[PART I. Scene 8.]

Part I. Scene 8.
The Castle of
Maudleyn,
Bethany.

[Lechery, or *Luxuria*.]

Heyl, lady most lavdabyll of alyauvns! 440
Heyl, oryent, as þe sonne In his reflexite!
Myche pepul be comfortyd be your benyng afyavns,
Bryter þan þe bornyð, is your bemys of bewte,
most debonarius, with your aungelly delycyte! 444

Lechery greets
Mary Magda-
lene, and praises
her angelic
beauty.

Marya.

owat persone be 3e þat þus me comende¹? [MS. comen-
dyd]

luxurya.

your servant to be, I wold comprehend.

mary.

your debonarius obedyauzs ravysyt me to trankquelyte! Mary is
now, syth ye desyre In eche de-gree, 448 flattered,
to receyve yow I have grett delectacyon;
3e be hartely welcum com-to me!
your tong is so amyabyll devydyd with reson. 451 welcomes
Lechery,

Luxurya.

[leaf 105]

now, good lady, wyll 3e me expresse, 452
why may þer no gladdnes to yow resort?

mary.

for my father, I haue had grett heuynesse;
whan I remembryr, my mynd waxit mort. 455
and tells her she
is nigh dead, for
her father's
death.

luxsurya.

Lechery cheers
Mary up, and
alvise her to
amuse herself.

3a lady, for all þat, be of good comfort, 456
for swych obusyouns may brede myche dysese;
swych desepcyouns, potyt peynes to exsport,
prynt yow in sportes whych best doth yow plese. 459

mary.

So Mary bids
Lazarus and
Martha good-
bye.

for-sothe ye be welcum to myn hawdyens,
ye be my hartes leche; 461
brother lazarus, and it be yower plezauns, 462
& 3e systyr martha also in substawns,
Thys place I commend on-to your governons,
and on-to god I yow be-take¹. 465

lazarus.

now, systyr, we xal do your intente, 466
in thys place to be resydent
whyle þat 3e be absent,
to kepe þis place from wreche. 469

Part I. Scene 9.
A Tavern in
Jerusalem

[PART I. Scene 9.]

[Here takyt mary hur way to Ierusalem with
Luxsurya, and þey xal resort to a taverner, þus
seyy[n]g þe taverner.

[Taverner.]

The Taverner
declares he's the
best in Jerusa-
lem.
[leaf 105, back]

He sells
Malmsey,
Claret,

Guelder

and Guyenne
vine, and
Vernage.

I am a taverner wytty and wyse, 470
that wynys haue to sell gret plente.
of all þe taverners I bere þe pryse
that be dwellyng with-inne þe cete; 473
of wynys I haue grete plente,
both whyte wynne and red þat [ys] so cleyr¹: 475
Here ys wynne of mawt and Malmeseyn, 476
clary wynne and claret, and other moo,
wyn of gyldyr and of galles, þat made at þe grome, [?]
wyn of wyan and vernage, I seye also;
Ther be no better², as ferre as 3e can goo. 480

¹ The ryme wants 'beteche'.

[² MS. better.]

luxsu[r]ya.

lo, lady, þe comfort *and* þe sokower, 481
 go we ner *and* take a tast,
 thys xal bryng^t your sprytes to fawor.
 Taverner, bryng vs of þe fynnest þou hast. 484

Lechery orders
 some of the
 best wine,

taverner.

here, lady, is wyn, a re-past 485
 to man, *and* woman a good restoratyff;
 3e xall nat thynk your mony spent in wast,
 from stodyys *and* hevynes it woll yow relyff. 488

to cheer them
 up.

mary.

I-wys 3e seye soth, 3e grom of blysse;
 to me 3e be covrtes *and* kynde. 490

Her xal entyr a galavnt þus seyyng

galavnt. [*Curiosity, a Dandy.*]

Hof, hof, hof, a frysch new galavnt, 491
 ware of thyrst, ley þat a-doune!
 what! wene 3e, syrrys, þat I were a marchant,
 be-cavse þat I am new com to town? 494
 with sum praty taspysster wold I fayne rown¹;
 I haue a shert of reynnes with slevys peneawnt, 495
 a lase of sylke for my lady constant!
 a! how she is bewtefull *and* ressplendant!
 whan I am from hyr presens, lord, how I syhe! 498
 I wol a-wye sovereyns; *and* soiettes I dys-deyne. 499
 In wynter a stomachyr, In somer non att al;
 My dobelet *and* my hossys euer to-gether a-byde; 502
 I woll, or euen, be shavyn, for to seme 3yng;
 with her a-3en þe her, I love mych pleyng;
 that makyt me lle3ant *and* lusty in lykyng;
 thus I lefe in þis word; I do it for no pryde. 506

A smart Gallant
 comes, and

[¹ MS rowned]

[leaf 106]
 wants a pretty
 Barmaid to chat
 to.

His love is a
 beauty.

He wears no
 stomacher in
 summer,

and likes his hair
 against a girl's.

luxsurya.

lady, þis man is for 3ow, as I se can; 507
 to sett yow I sporttes *and* talkyng þis tyde.

mary.

Mary bids the
Taverner call
the Gallant in.

cal hym In, taverner¹, as 3e my loue wyll han,
& we xall make ful mery yf¹ he wolle a-byde 510

taverner.

How, how, my mastyr¹ coryossyte? 511

coryoste.

what is your wyll, syr ? what wyl 3e with me ?

taverner¹.

Her¹ ar Ientyll women dysyor¹ your presens to se,
& for to dryng¹ with yow thys tyde. 514

coryoste.

He comes, and
makes love to
Mary Magda-
lene,

A dere dewchesse, my daysyys Iee ! 515
splendavnt of¹ colour, most of¹ femynyte,
your sofreynd¹ coloures set with synseryte !

[leaf 106, back]

conseder¹ my loue in-to yower alye,
or elles I am¹ smet with peynnes of¹ perplexite ! 519

mari.

Why, sir, wene 3e þat I were a kelle ? 520

corioste.

calls her his
Princess and
Sweetheart,

nay, prensess parde, 3e be my hertes hele,
so wold¹ to god 3e wold¹ my loue fele.

mari.

qwat cavse þat 3e love me so sodenly ? 523

corioste.

and says he
can't help
loving her.

o nedys I mvst¹, myn¹ own¹ lady,
your person¹, ittis so womanly,
I can¹ nat refreynd¹, me swete lelly. 526

mari.

sir, curtesy doth it yow lere. 527

corioste.

Now, gracyus gost, with-owt; n̄ pere

Mych nortur is þat 3e conne;

529 He asks Mary to
dance with him.

But wol yow dawns, my own dere?

530

mary.

sir, I asent In good maner;

She agrees,

go 3e be-fore; I sue yow ner;

for a-man at alle tymys beryt reverens.

533

corioste.

Now, be my trowth, 3e be with other ten;

534

felle a pese, taverne, let vs sen),

and will take
sopa-in-wine
with him.

soppes in wyne, how love 3e?

536

mari.

As 3e don, so doth me;

I am ryth glad þat met be we;

She begins to
love him;

my loue, In yow gynnyt to close.

539

coryoste.

Now, derlyng dere, wol yow do be my rede?

540

[leaf 107]

we haue dronkyn and ete lytyl brede.

wyll we walk to a-nother stede?

542

mari.

Ewyn at your wyl, my dere derlyng!

543

may, will go to
the end of the
world with him,
and die for his
sake.

thowe 3e wyl go to þe wordes eynd,

I wol neuer from yow wynd,

to dye for your sake.

546

[Here xal mary & þe galont a-woyd. & þe bad
angyll goth to þe word, þe flych, & þe dylfe, þus
sayyng þe bad angyl.

[PART I. Scene 10.]

Part I. Scene 10.
Hell?

[Bad Angyl.]

a lorges, a lorges, lorddes alle at onys!

547

The Bad Angel
tells the Devils
of Mary Magda-
lene's fall.

3e haue a servant fayer and afyabyll,

for she is fallyn in ower grogly gromys;

3a, pryde callyd corioste, to hur is ful lavdabyll,

550

and to hur' he is most preysse-abyll, 551
 She has granted Curiosity all he askt. for she hath gravnttyd hym al his bones ;
 she thynkyt his person so amyabyll,
 to her' syte he is semelyar' þan ony kyng in trones. 554

diab[o]lus.

a ! how I tremyl and trott for ȝese tydynges ! 555
 she is a soveryn servant' þat hath hur' fet in synne.
 The Devil sends Lechery back to keep Mary in sin. go thow agayn, and ewer be hur gyde ;
 þe lavdabyll lyfe of lecherry let' hur neuer lynne,
 for of hur' al helle xall make reioysseyng. 559

Here goth þe bad angyl to mari a-gayn.

rex diabolus.

Satan and the World, and the Flesh, bid one fare-well, fare-well, ȝe to nobyl kynges þis tyde, 560
 for hom' in hast' I wol me dresse.

[leaf 107, back]

mundus.

another fare-well. fare-well, satan, prynsse of pryde !

flesch.

fare-well, sem[l]yest' all sorowys to sesse ! 563

[Here xal satan go hom to his stage, and mari xal entyr in-to þe place alone, save þe bad angyl and al þe seuen dedly synnes xal be conveyyd in-to þe howse of symont leprovs, þey xal be a-rayyd lyke vij dylf: þus kept closse, mari xal be in an erbyr, þus seyynge.

Part I. Scene 11.
 Jerusalem.
 An Arbour.

[PART I. Scene 11.]

mari.

Mary Magdalene thinks of her darling lovers, A ! god be with my valentyne, 564
 My byrd' swetyng', my lovys so dere !
 for þey be bote for a blossom of blysse ;
 me mervellyt sore þey be nat here, 567
 but I woll restyn in þis erbyr'
 A-mons thes bamys precyus of prysse,
 Tyll som lover wol apere,
 and will rest in the Arbour till one comes to her. that me is wont to halse and kysse. 571

Her xal mary lye down, and slepe in þe erbyr.

[PART I. Scene 12.]

symond leprus.

*Part I. Scene 12.
Bethany.
The House of
Simon the Leper.*

Thys day holly I po. in rememberowns 572

to solas my gestes to my power,

I haue ordeynnyd a dyner of substawns,

My chyff freyndes þerwith to chyr; 575

Simon has
ordered a graud
dinner

In-to þe sete I woli a-pere,

ffor my gestes to make porvyawns,

for tyme drayt ny to go to dyner,

and my offycys be redy with þer ordynowñs. 579

[leaf 108]

He wishes he
could get the

¶ so wold to god I myte have a-queyntowñs 580

of þe profyth of trew perfytnesse,

to com to my place and porvyowñs;

it wold rejoyse my hert in gret gladnesse; 583

Prophet to come
to it,

for 3e report of hys hye nobyll-nesse

rennyt in contreys fer and ner;

Hys precheyng is of gret perfythnes,

of rythwysnesse, and mercy cleyr. 587

for His preach-
ing is of Right-
ousness and
Mercy.Her entyr symont in-to 3e place, þe good angyl
þus seyyng to Mary.

[PART I. Scene 13.]

[good angyl.]

*Part I. Scene 13.
Mary's Arbour
in Jerusalem.*

woman, woman, why art þou so on-stabyll? 588

ful bytterly thys blysse it wol be bowth;

why art þou a-3ens god so veryabyll?

wy thynkes þou nat god made þe of nowth?

In syn and sorow þou art browth, 592

fleschly lust is to 3e full delectabyll;

salue for þi sowle must be bowth,

and leue þi werkes wayn and veryabyll. 595

Remembyr, woman, for þi pore pryde,

How þi sowle xal lynn in helle fyr!

¶ A! remembyr how sorowful itt is to a-byde
with-owtyn eynd in angur and Ir[e]! 599remembyr þe on¹ mercy make þi sowle clyr!

I am þe gost of goodnesse þat so wold 3e gydde.

The Good Angel
warns Mary toseek healing
for her soul,which else shall
be in the fire of
hell.¹ ? MS. may be eu = cum.

[leaf 108, back]

mary.

Mary Magdalene A ! how þe speryt of goodnesse hat promtyt me þis tyde,
 And temtyd me *with* tytyll of trew perfythnesse.
 laments her sin ; A-las ! how betternesse In my hert doth a-byde ! 604
 I am) wonddyd *with* werkes of gret dystresse. 605
 A ! how pynsynesse potyt me to oppresse,
 that I haue synuyd on) euery syde.
 and asks who shall deliver her. O lord ! wo xall put me from) þis peynfulnesse ? 608
 A ! woo xal to *mercy* be my gostly gyde ?
 She resolves ¶ I xal porsue þe prophett, wherso he be,
 for he is þe welle of perfyth charyte ; 611
 be þe oyle of *mercy* he xal me relyff.
 to seek Christ. *with* swete bawmys I wyl sekyn) hym) þis syth,
 and sadly folow his lordshep in eche degre. 614

Part I. Scene 14.
 Bethany.
 Simon's House.

[PART I. Scene 14.]

[Here xal entyr þe prophet *with* his desyplys, þus
 seyyng symont leprus.

[symont leprus.]

Christ enters, and Simon beseeches Him Now ye be welcom), mastyr, most of magnyfycens, 615
 I be-seche yow benyngly 3e wol be so gracyows
 yf þat it be lekyng) on) to yower hye presens
 to dine with him. thys daye to com) dyne at my hows. 618

Iesus.

god a *mercy*, symont, þat þou wylt me knowe ! 619
 I woll entyr þi hows *with* pes and vnyte ;
 I am) glad for to rest ; þer grace gynnyt grow ;
 for *with-inne* þi hows xal rest charyte, 622
 And þe bemys of grace xal byn) Illumynows. 623
 [leaf 109]
 But syth þou wytyst saff a dyner on) me,
 and enters Simon's house. *with* pes and grace I entyr þi hows.

symond.

Simon thanks him, I thank yow, master, most benyng and gracyus, 626
 that yow wol of your hye soverente ;
 to me Ittis a Ioye most speceows,

with-Inne my hows þat I may yow se!

now syt to þe bord, mastys alle.

630 and bids all sit
down to table

[Her xal mary folowa-longe, with þis lamentacyon,

mary.

O I, cursyd cayftyff, þat myche wo hath wrowth

631 Mary Magdalene
reproaches her-
self for her sin,

A-3ens my makar, of mytes most;

I have offendyd hym with dede and thowth,

But in his grace is all my trost,

634 but trusts in
God's grace.

Or elles I know well I am but lost,

body and sowle damdpnyd perpetuall.

3et, good lord of lorddes, my hope perhenuall,

637

with þe to stond In grace and fawour to se,

thow knowyst my hart and thowt in especyal;

He knows her
heart.

therfor, good lord, after my hart reward me.

640

[Her xal mary wasche þe fett of þe prophet with
þe terres of hur yys, whyping hem with hur herre,
and þan a-noynt hym with a precyus noyttment.
She washes
Christ's feet
with her tears,
wipes them with
her hair, and
anoins them]

Iesus dicit.

symond, I thank 3e speceally

641 Iesus says,

for þis grett r[e]past þat her hath be;

But, symond, I telle þe factually

[leaf 109, back]

I have thynges to seyn to þe.

644

Symond.

Master, quat your wyll be,

645 "Simon, I have
somewhat to
say to thee :

and it plese yow, I well yow her,

seyth your lykyng on-to me,

& al þe plesawnt of your mynd and desyir.

648

Iesus.

symond, þer was a man in þis present lyf,

649 A man had 2
poor debtors.

the wyche had to dectours well suer,

þe whych wher pore, and myth make no .restorati]f,

But styll in þe ded in-duour;

652

þe on ow3t hym an hondyrd pense ful suer,

One owd him
100 pence, the
other 50; and

& þe other fefty, so be-fell þe chause;

& be-cawse he cowd nat his mony recure,

655

he forgave them both. they askyd hym for-ȝewnesse; *and* he for-ȝaf in substans: but, symont, I pray ȝe, answer me to þis sentens, 657
 Which was most beholden to him?" whych of þes to personnes was most be-holddyn to þat man?

Simon :

symond.

"The one that
 owd him most!"

Master, *and* it pleȝe your hey presens,

He þat most owȝt hym, as my reson ȝef can.

660

Jesus :

Iesus.

"Thou hast
 judgd rightly.

Recte iudicasti! þou art a wyse man

661

and þis quesson hast dempte trewly.

yff þu In þi concyens remembyr can,

Ye two are the
 debtors :

ȝe to, be ȝe dectours þat I of specefy.

664

[leaf 110]

But, symond, be-hold þis woman in al wyse,

How she *with* teres of hyr better wepyng

this woman has
 washt my feet
 with her tears,
 anointed them,
 and wiped them
 with her fair
 hair.

she wassheth my fete, *and* dothe me servyse,and anoy[n]tyt hem *with* onymentes, lowly knelyng, 668& *with* her her, fayer *and* brygth shynnyng,she wypeth hem agayn *with* good In entent;

¶ But, symont, syth that I entyrd þi hows,

671

Thou didst
 neither.

To wasshe my fete þou dedyst nat aplye,

Nor to wype my fete þou wer' nat so faworus;

wherfor In þi consceyēis þou owttyst nat to repleye. 674

Woman, I
 forgive thee,
 and make thee
 whole in soul!"

But, woman, I sey to þe werely,

I for-geyffe þe þi wrecchednesse,

And hol In sowle be þou made þerby!

677

Mary Magd. :

maria.

"Blessed be
 thou, Lord of
 Life!"

O blessyd be þou, lord of euer-lastyng lyfe!

678

& blyssyd be þi berth of þat puer vergynne!

Blyssyd be þou, repast contemplatyf,

A-ȝens my seknes, helth, *and* medsyn!

681

and for þat I haue synnyd In þe synne of pryde,

I will clothe me
 in Humility,

I wol en-abyte me *with* humelyte;A-ȝens wrath *and* envy, I wyl devyde

Patience and
 Charity."

Thes fayer vertuys, pacyens *and* charyte.

685

Iesus.

[leaf 110, back]

Woman, in contrysson þou art expert, 686 Jesus bids Mary

And in þi sowle hast inward mythe

That sumtyme were In desert,

and from therknesse hast purchasyd lyth; 689

thy feyth hath savyt þe, and made þe bryth;

Wherfor I sey to þe, "vade In pace." 691 depart in peace.

[With þis word vij dyllys xall de-woyde frome þe woman, and the bad angyl enter into hell with thondyr. 7 Devils go out of her into Hell.

[Maria.]

O þou gloryus Lord! þis rehersyd for my sped, 692 She thanks Jesus.

sowle helth attes tyme for-to recure.

Lord, for þat I was In whanhope, now stond I In dred,

But þat þi gret mercy with me may endure; 695

My thowth þou knewyst with-owtyn ony dowth;

now may I trost þe techeyng of Izaye in scrip̃tur,

Wos report of þi nobyllnesse rennyt fer' abowt. 698

Iesus.

Blyssyd be þey at alle tyme, 699 He tells her to

that sen me nat, and have me in credens;

With contrysson þou hast mad a recumpens,

þi sowle to save from all dystresse;

be war, and kepe þe from alle neclygens,

and after þou xal be pertener of my blysse. 704 be careful; and she shall partake of his bliss

[Here devodyte Iesus with his desipylles, þe good angyl reioysynge of mawdleyne. [leaf 111]

bonus angelus.

Holy god, hyest of omnipotency, 705 The Good Angel

The astat of good governours to þe I recumend,

Humbylly be-secheyng þyn Inperall glorie, 708 prays Jesus to

In þi devyn vertu vs to comprehend.

¶ and delectabyll Iesu, soverreyn sapyens,

Ower feyth we recumend on-to your purpete,

Most mekely prayyng to your holy aparens,

Illumyn ower ygnorans with your devynyte! 712 enlighten their ignorance.

DIGBY MYST.

G

The Good Angel ye be clepyd Redempcyon of sowlys defens, 713
 whyche shal ben obscuryd be þi blessyd mortalyte.
 O lux vera, gravnt vs 3ower lucense,
 that with þe spryte of errour I nat seduet be! 716

prays the Holy Spirit and the Trinity that And sperytus alme, to yow most benyne,
 thre persons In trenyte, and on god eterne,
 Most lowly ower feyth we consyngne,
 þat we may com to your blysse gloryfyed from malyngne,
 they may come to bliss. & with your gostely bred to fede vs, we desyern. 721

Part I.
 Scene 15. Hell.

[PART I. Scene 15.]

Rex deabolus.

A, owt, owt, and harrow! I am hampord with hate! 722
 In hast wyl I set on Iugment to se;
 with thes betyll browyd bycheys I am at debate.

[leaf 111, back]
 The King of the
 Devils calls up
 Belfagour and
 Belzabub, to
 judge the

How! belfagour and belzabub! com vp here to me! 725
 [Here aperytte to dyvllys be-fore þe master.

secundus diabolus.

Here, lord, here! quat wol 3e?

tercius diabolus.

the Iugment of harlottes here to se,
 setting In Iudycyal lyke a state. 728
 How, thow bad angyl! a-pere before my grace!

Bad Angel who
 faild with Mary
 Magdalene.

spiritus malignus.

as flat as fox, I falle before your face.

I^{us} Diabolus.

thow theffe, wy hast þou don alle þis trespas,
 to lett þen woman þi bondes breke? 732

mali[g]nus spiritus.

the speryt of grace sore ded hyr smyth,
 & temptyd so sore þat Ipocryte.

I^{us} diabolus.

He's to be
 beaten on his
 buttocks,

3a! thys hard balys on þi bottokkys xall byte!
 In hast on þe I wol be wroke. 736

cum vp, 3e horsons, *and* skore a-wey þe yche! 737

& with thys panne 3e do hym pycche!

cum of, 3e harlottes, þat yt wer don! 739

[Here xall þey *serua* all þe *seuyn*e as þey do þe freste.

and so are all
the other 7
Devils who
came out of
Mary.

Primus Deabolus.

Now have I a part of my desyer: 740

goo In-to þis howsse, 3e lordeynnes here,

& loke ye set yt on a feyer,

& þat xall hem a-wake. 743

[Here xall þe tother deylye sette þe howse on a
fyere, and make a sowth, and mari xall go to lazar
and to martha.

[Leaf 112]
The other Devils
set fire to the
house [? whose.]

I^{us} diabolus.

So, now have we well afrayyd þese felons ffals! 744

They be blasyd both body *and* hals!

Now to hell lett vs synkyn als,

to ower felaws blake. 747

[PART I. Scene 16.]

mari mavgleyne.

O brother, my hartes consolacyown! 748

O blessyd In lyffe, *and* solytary!

the blyssyd prophet, my comfortacyown,

He hathe made me clene *and* delectary,

the wyche was to synne a subiectary. 752

Thys kyngt cryste consedyryd his creacyown;

I was drynchyn In synne deversarye

tyll þat lord relevyð me be his domynacyon,

grace to me he wold never de-nye; 756

thowe I were nevyr so synful, he seyð 'revertere'!

and bade her
'Turn again.'

O, I synful creature, to grace I woll a-plye;

the oyle of mercy hath helyð myn Infyrmyte.

martha.

now worchepyð be þat hey name, Iesu, 760

the wyche In latyn is callyð savyower!

fulfyllng þat word ewyn of dewe,

to alle synfull *and* seke he is sokour. 763

He is the suc-
cour of all
sinners

Lazarus.

[leaf 112, back] *Lazarus welcomes his sister Mary Magdalene.* systyr, 3e be welcum on-to yower towere ! 764
 glad In hart of yower obessyawmse,
 wheyl þat I leffe, I wyl serve hym with honour,
 that 3e have forsakyn synne and varyawñs. 767

mary Mavdeleyn.

She prays Christ Cryst, þat is þe lyth and þe cler daye, 768
 He hath on-curyd þe therknesse of þe clowdy nyth.
 of lyth þe lucens and lyth veray,
 Wos prechynge to vs is a gracyows lyth,
 Lord, we be-seche þe, as þou art most of myth, 772
to give them grace to serve Him ever. Owte of þe ded slep of therknesse de-fend vs aye !
 gyff vs grace ewyr to rest In lyth,
 In quyet and In pes to serve þe nyth and day ! 775
 [Here xall lazar take his deth, þus seyynge.

[Lazarus.]

Lazarus is stricken with death, and calls to his sisters for help. A, help, help, systyrs ! for charyte ! 776
 a-las ! dethe is sett at my hart ;
 a ! ley on handes ! wher ar' 3e ?
 a ! I faltyr and falle ! I wax alle on-quarte ! 779
 A ! I bome a-bove ; I wax alle swertt !
 A, good Iesu, thow be my gyde !
 A ! no lengar now I reverte !
 I yeld vp þe gost, I may natt a-bye ! 783

[leaf 113]

mary Mavdeleyn.

Mary Magdalene comforts him. O good brother, take covmforth and myth, 784
 and lett non heuynes In 3ower hart a-bye ;
 Lett a-way alle þis feyntnesse and fretth,
 & we xal gete yow leches, 3ower peynes to devyde. 787

martha.

Martha says A ! I syth and sorow, and sey, a-las ! 788
 thys sorow ys a-poynt to be my confusyon).
they'll go for Christ. Ientyl syster, hye we from þis place,
 for þe prophe[t] to hym hatt grett delectacyon ; 791

good brother', take somme comfortacyon),
for we woll go to seke yow cure. 793

[Here goth mary and martha, and mett with Iesus,
pus seyynge.

[PART I. Scene 17.]

[Mary & Martha.]

Part I.
Scene 17.
Beyond Jordaa

O lord Iesu, ower melleffueus swettnesse, 794

thowe art grettest lord In glorie,

Lover to þe lord In all lowlynesse!

Comfort þi creatur þat to þe crye! 797

be-hold yower lover, good lord, specyally,

How Lazar' lyth seke In grett dystresse!

He ys þi lover, lord, suerly;

on-bynd hym, good lord, of his heuynesse! 801 and ask Him to
heal him.

Iesus.

of all In-fyrmyte, þer is non to deth, 802

for of all peynnes þat is Inpossyble.

To vndyr-stond be reson, to know þe werke, 804

the Ioye þat is in Ierusalleem heuenly,

Can never be complyd be covnnyng of clerke, [leaf 113, back]

to se þe Ioyys of þe fathyr In glory, 807

the Ioyys of þe sonne whych owth to be magnyfyed,

And of þe therd person, þe holy gost truly,

& alle iij but on In heuen gloryfyed. 810

Now, women, þat am In my presens here,

of my wordys take a-wysement;

go hom a-gen to yower brothyr Lazere;

my grace to hym xall be sent. 814

Jesus bids them
go home.
His grace shall
be sent to
Lazarus.

mary Mawdeleyn.

O thow gloryus lord, here present, 815

We yeld to þe salutacyon!

In ower weyys we be expedyent;

now, Lord, vs defend from trybulacyon! 818

They thank
Him,

[Here goth mary and martha homvard, and Iesus and go home to
devodyte. Bethany.

*Part I.
Scene 18.
The Castle of
Maudleyn, and
the Sepulchre
in Bethany.*

[PART I. Scene 18.]

Lazarus.

A ! In woo I waltyr, as wawys In þe wynd ! 819

A-wey ys went all my sokour !

A ! deth, deth, þou art on-kynd !

Lazarus bids
his sisters fare-
well, and dies.

A ! a ! now brystyt' myn hartt ! þis is a sharp shower !
fare-well, my systers, my bodely helth ! 823

[mortuis est.

mary Maudleyn.

Iesu, my lord, be yower sokowr,

And he mott be yower gostes welth ! 825

primus miles.

goddes grace mott be hys governour, 826

In Ioy euerlastyng' for' to be !

[leaf 114]

secundus miles.

A-monge alle good sowlys send hym favour
as þi power' ys most' of' dygnyte ! 829

martha.

Martha says

Now syn þe chans is fallyn soo 830

that deth hath drewyn hym don þis day,

they must
bury Lazarus.

we must' nedys ower devyrs doo,
to þe erth to bryng' hym with-owt delay. 833

mary Maudleyn.

Mary adds,

as þe vse is now, and hath byn aye, 834

'with Weepers

with wepers to þe erth yow hym bryng' ;

alle þis must be donne as I yow saye,

clad in black.'

Clad In blake, with-owtyn lesyng'. 837

primus miles.

gracyows ladyys of' grett honour, 838

Neighbours
come weeping.

thys pepull is com' here In yower syth,

wepyng' and welyng with gret dolour

be-cavse of' my lordes dethe. 841

The grave is
made ready.

[Here þe one knyghth make redy þe stone, and
other bryng in þe wepers arayyd in blak.

primus miles.

Now, good fryndes þat here be, 842 Lazarus is
 Take vp thys body *with* good wyll, laid in his tomb.
 & ley it In his sepoltur semely to se.
 good lord, hym save from alle maner ille ! 845

[Lay hym In.

Here al þe pepyll resort to þe castell, þus seyynge

Iesus.

[PART I. Scene 19.]

[*Iesus.*]

*Part I.
 Scene 19
 Beyond Jordan*

Tyme ys comyn, of very cognysson. 846
 My dysseples, goth *with* me,
 for to fulfill possybyll peticion.
 go we to-gether In-to Iude, 849
 Ther lazarus, my frynd, is he ;
 go we to-gether as chyldyurn of lyth ;
 and, from grevos slepe, sawen heynd wyll we.

*to save Lazarus
 from sleep.*

Dissipulus.

Lord, it plesse yower myty volunte, 853
 thow he slepe, he may be sayvd be skyl.

Iesus.

That is trew, *and* be possybilyte ;
 therfor of my deth shew yow I wyll. 856
 ¶ My fathyr, of nemyows charyte,
 sent me, his son, to make redemcyon,
 wyche was conseyyvd be puer verginyte,
 And so In my mother had cler Incarnacyon ; 860
 and þerfor must I suffyr grewos passyon
 ondyr povnse pylat, *with* grett perplexite,
 betyn, bobbyd, skoernyd, crowmyd *with* thorne :
 Alle þis xall be þe soferons of my deite. 864
 ¶ I, therfor, hastily folow me now,
 for Lazar is ded verely to preve ;
 whe[r]for I am Ioyfull, I sey on-to yow,
 that I knowlege yow þer-*with*, þat ye may it beleve. 868

*He tells them
 how his Father
 sent him,
 born of a pure
 Virgin,*

*to be beaten,
 and crown'd
 with thorns.*

*And that
 Lazarus is dead.*

[Here xal Iesus com *with* his dissipules ; *and* one
 Iew tellyt martha.

*Part I.
Scene 20.
Bethany.*

[PART I. Scene 20.]

[*Iew.*]

A! martha, Martha! be full of gladnesse! 869
for þe prophett ys comyng!, I sey trewly,
with his dyssypyles In grett lowlynesse;
He shall yow comfortt with his mercy. 872

[leaf 115]
Martha runs
to greet Christ,
and says,

[Here martha xall ronne a-ȝene Iesus, þus seyyng.

[*Martha.*]

a, Lord! me, sympyl creatur, nat denye! 873
thow I be wrappyd In wrecchydnesse!
Lord, and þou haddyst byn her', werely
My brother had natt a byn ded; I know well thysse. 876

If he'd been
there,
her brother 'ud
not have died.
Jesus says that

Iesus.

Martha, docctor! on-to þe I sey, 877
thy brother xall reyse agayn.

martha.

yee, lord, at þe last day;
that I be-leve ful pleyen. 880

Iesus.

all who believe
in him shall
have everlasting
life.

I am þe resurreccyon of lyfe, þat euer xall reynne; 881
& whoso be-levyt verely In me
Xall have lyfe euerlastyng, þe soth to seyn.
martha, be-levyest thow þis [truly]? 884

martha.

ȝe, forsoth, þe prynsse of blysch! 885
I be-leve In cryst, þe son of sapyens,
whyche with-owt eynd ryngne xall he,
To redemyn vs frell from ower Iniquite. 888

[Here mary xall falle to Iesus, þus seyyng mary.

[leaf 115, back]

mary M.

Mary tells Jesus
that if he had
been with em,
their brother
had not died.

O þou rythewys regent, reynyng in equite, 889
þou gracyows lord, þou swete Iesus!
And þou haddyst byn her', my brothyr a-lyfe had be.
good lord, myn hertt doth þis dyscus. 892

Iesus.

Wher have ȝe put hym? sey me thys. 893 Iesus orders

mary M.

In his mo[nu]ment, lord, is he.

Iesus.

to that place ȝe me wys;

Thatt grave I desyre to se. 896

take of þe ston of þis monvment!

The agrement of grace, her shewyn I wyll. 898

the stone to be
taken off
Lazarus's tomb

martha.

A, lord, ȝower preseptt fulfyllyd xall be; 899

thys ston I remeve with glad chyr.

gracyows lord, I aske þe mercy,

thy wyll mott be fullfyllyd here. 902

Martha takes it
off.

[Here xall martha put ofe þe grave-stone.

Iesus.

Now, father, I be-seche thyn hey paternyte, 903 Iesus prays to
his Father,

that my prayour be resowndable to þi fathyrod In glory,

to opyn þeyn eryl to þi son In humanyte!

nat only for me, but for þi pepyll verely, 906

That þey may be-leue, and be-take to þi mercy.

fathyr! for þem I make supplycacyon.

gracyows father! gravnt me my bone!

Lazer! Lazer! com hethyr to me! 910

[leaf 116]
and bids
Lazarus com:
to him.
Lazarus rises
from his tomb,

[Here xall lazar a-ryse, trossyd with towelles, In
a shete.

Lazar.

A! my makar, my savyowr! blyssyd mott þou be! 911 and blesses
Jesus.

Here men may know þi werkes of wondyr!

Lord, no thy[n]g ys on-possybyll to the,

for my body and my sowle was departyd asonder! 914

I xuld a^l-rottyt, as doth þe tondyr

[I a = have]

fleysch from þe bonys a^l-consumyd a-way. 916

Lazarus pro-
claims God's
goodness.

Now is a-loft, þat late was ondyr ! 917
the goodnesse of god hath don for me here ;
for he is bote of all baly's to on-bynd,
that blyssyð lord þat here ded a-pere. 920

The folk say
they believe in
Jesus.

[Here all þe pepull, and þe Iewys, mari, and martha
with one woys sey þes wordes : we be-leve in yow
savyowr, Iesus, Iesus, Iesus !

[Iesus.]

of þowder good hertes I have ad-vertacyounes, 921
where thorow, In sowle holl made 3e be ;
be-twyx yow and me be never varyacyounes,

He bids them
depart in peace.

Wherfor I sey, " vade In pace." 924

[Here devoydyt Iesus with his desypylles ; mary,
and martha, and lazare, gone home to þe castell ; and
here [the kyng of Marcyll] be-gynnyt hys boste.

PART II.

[PART II. Scene 21.]

Scene 21.
Marcylle.

[Kygng of Marcyll.]

[leaf 116, back]
The King :-
'Why don't ye
bend low to me,
ye blabber-lip
bitches ?

A-wantt, a-want þe, on-worthy wrecchesse ! 925
Why lowtt 3e nat low to my lawdabyll presens,
ye brawlyng breelles, and blabyr-lyppyd bycchys,
obedyenly to obbey me with-owt of-fense ? 928
I am a sofereyn semely, þat ye se butt seylð ; 929
non swyche onder sonne, þe sothe for to say ;
whanne I fare fresly and fers to þe feld,
my fomen fle for fer of my fray.
ewen as an enperower I am onored ay, 933
Wanne baner gyn to blasse, and bemmys gyn to blow.

I'm the Head of
all Heathendom,

Hed am I heyst of all hethenness hollð ! 935
both kyngges and cayseres, I woll þey xall me know,
Or elles þey bey the bargayn, þat ewer þey wer so bold.

King of
Marcylle !

¶ I am kyng of marcyll, talys to be told ; 938
Thus I wold it wer knowyn ferre and ner.
Ho sey contraly, I cast heym In cares cold,
and he xall bey the bargayn wondyr dere. 941

I have a lovely
wife.

I have a favorows fode, and fresse as the fakown, 942
she is full fayer In hyr femynyte ; 943

whan I loke on þis lady, I am lofty as the lyon;

In my syth, 945

of delycyte most delycyows, 946

She's the most
delicious
creature alive.

of felachyp most felecycows,

of alle fodys most favarows,

o! my blysse! In beuteus brygth! 949

regina.

[leaf 117]

O of condycyons, and most onorabyll! 950

Lowly I thank yow for þis recummendacyon! 951

The Queen of
Marcylle thanks
the King for his
praise of her.

the bovntheest, and the boldest onder baner bryth!

no creatur so coroscant to my consolacyon!

whan the regent be resydent, ittis my refeccyon; 954

yower dilectabyll dedes devydytt me from dyversyte;

In my person I privyde to put me from polucyon;

To be plejant to yower person, ittis my prosperyte. 957

rex.

now godamercy, berel brytest of bewte! 958

He declares
she's the Beryl
of Beauty,

godamercy, rubu rody as þe rose!

ye be so ple[s]avnt to my pay, 3e put me from peyn.

now, comly knygethys, loke þat 3e forth dresse

both spycys and wyn her In hast. 962

and orders wine
and spices.

[Here xall þe knygetes gete spycys and wyne, and
here xall enter a dylle In orebyll a-ray, þus seyynge.

[PART II. Scene 22.]

[A Dylle.]

Part II.
Scene 22.
Marcylle

Owzt! owzt! harrow I may crye and yelle, 963

for lost is all ower labor! wherfor I sey, alas!

for of all holddes þat ever hort non so as hell. 965

ower barres of Iron ar all to-brost! stronge gates of brasse!

the kyng of Ioy enteryd In þer-at, as bryth as fyrys blase!

for fray of his ferfull baner, ower felashep fled asondyr;

whan he towcheyd it, with his toukkyng þey brast as 969

He broke their
iron gates like
glass

ony glase,

and rofe asonder, as it byn with thondor. 970

now ar we thrall, þat frest wher fre, 971

[leaf 117, back]

Be þe passon of his manhede.
 'Christ's Cross
has destroyd
Hell's work,
and emptid
Limbo of Adam,
&c.
 O[n] a crosce on hye hangyd was he,
 whych hath dystroyd ower labor *and* alle ower dede. 974
 He hath lytynnyd lymbo, *and* to paradyse zede. 975
 þat wondyr-full worke werkytt vs wrake :
 Adam *and* abram, *and* alle hyr kynred,
 Ow3t of ower preson, to Ioy wer þey take : 978
 all þis hath bym wrowth syn freyday at noñe ; 979
 brostyn don ower gates þat hangyd wer full hye.
 Now is he resyn, his resurreccyon is don,
 And is procedyd In-to galelye. 982
 with many a temtacyon we tochyd hym to a-trey,
 to know whether he was god or non.
 He's wiped
our eye,
 3e[t], for all ower besynes, bleryd is ower eye, 985
 for with his wylð werke he hath wonne hem everychon.
 now for þe tyme to come 987
 þer xall non falle to ower chanse,
 and we shall
lose our victims.
 But at his deleverans,
 And weydyd be rythfull balans, 990
 And 3owyn be rythfull dome.
 I'll go to Hell' I telle yow alle, In fine to helle wyll I gonne. 992
 [leaf 118] [Here xall enter þe iij mariis a-rayyd as chast
women, with sygnis of þe passion pryntyde vp-
one þer breste, þus seyyng Mawdlyen.]

Part II.
Scene 23.
Jerusalem, and
the Sepulchre.

[PART II. Scene 23.]

[Mawdlyn.]

Mary Magda-
lene, and Mary
the mother of
James, lament
Christ's death.
 Alas ! alas ! for þat ryall bem ! 993
 A ! þis Percytt my hartt worst of all ;
 for here he turnyd a-3en to þe woman of Ierusalem,
 And for wherynesse lett þe crosse falle. 996

M[ary] Jacobe.¹

Thys sorow is beytte ar þan ony galle ; 997
 for here þe leys spornyd hym to make hym goo ;

¹ This Mary was supposed to be the supposed Virgin Mary's sister, the wife of Alpheus, the mother of the Apostle James, &c., and Christ's Aunt. She is always identified with Mary Salome, who is here a distinct person.

and þey dysspytyd þæt kⁱngⁱ ryall :
that clyvytt myn hart *and* makett me woo. 1000

M. salome.

yt ys In-tollerabyll to se or to tell, 1001 *Mary Salome*
for ony creature, þat stronk^t tourmentry. *grieues with*
O lord ! þou haddyst a mervelows mell ! *them.*
yt is to hedyows to dyscry. 1004

[*al þe maryys with one woyce sey þis folowyng.*

[*Maryys.*]

Heylle, gloryows crosse ! þou baryst þat lord on hye, *The 3 Maryes*
whych be þi mygth deddyst lowly bowe don, *hail the Crosse,*
mazzys sowle to bye from all thraldam,
that euer-more In peyne shold a-be, 1008
Be record of davyt, with myld^t steryn,
Domine, inclina celos tuos, et dessende ! 1010 *and pray God to*
come down.

M. magdley.

[*leaf 118, back*]

Now to þe monument lett vs gon, 1011 *They will go to*
wher as ower lord *and* savyowr layd^t was, *the Sepulchre*
to a-noynt hym body *and* boñe,
To make a-mendes for ower trespas. 1014
Ho xall put don þe leð of þe monvment,
thatt we may a-noy[n]t his gracyus wovndes ? *and anoint*
with hartt *and* my[n]d to do ower Intentt, *Christ's wounds.*
with precyus bamys, þis same stovnddes. 1018

M. salome.

Thatt blyssyd body with-In þis bovndes 1019
here was layd with ryfull mones ;
Never creature was borne vp-on gronddes
þat mygth sofer' so hediows a peyne at onys. 1022

[*Here xall a-pere ij angelus In whyte at þe grave.* *Two angels*
appear to them
at the Tomb.

[*Ist*] *angelus.*

3e womez presentt, dredytt yow ryth nowth ? 1023
Iesus is resun, and is natt here.

The Angels say
that Christ shall
appear to his
disciples

Loo! here is þe place þat he was In-browth. 1025
go, sey to his dyspylles *and* to peter he xall a-pere.

ij^{us} angelus.

in Galilee.

In galeye, *with-owtyn* ony wyre, 1027
þer xall ye se hym, lyke as he sayð.
goo yower way, *and* take comfortt *and* chyr,
for þat he sayd, xall natt be delayyð. 1030

[Here xall þe maryys mete *with* peter *and* Ihone.

*Part II.
Scene 24.
The Road to
Jerusalem.*

[PART II. Scene 24.]

[leaf 119]

M. mavidyn.

Mary Magdalene
tells Peter and
John that
Christ's body is
carried away.

o peter *and* Ihon! we be be-gylyð! 1031
ower lordes body is borne a-way!
I am aferd ittis dyfflyð!
I am so carefull, I wott natt whatt to saye. 1034

Peter.

They resolve to
go to the Sepul-
chre,

of þes tydynggys, gretly I dysmay! 1035
I woll me thether hye *with* all my myth.
now, lord defend vs as he best may!
of þe sepulture we woll have a syth. 1038

Ihon).

lamenting his
sufferings

¶ A! myn Inward sowle stondyng In dystresse,— 1039
þe weche of my body xuld have a gyde,—
for my lord stondyng In hevynesse,
whan I remembyr his wovndes wyde! 1042

Peter.

The sorow *and* peyne þat he ded drye 1043
for ower offens *and* abomynacyon!
& also I for-soke hym In hys turmentry;
I toke no hede to his techyng *and* exortacyon. 1046

[How peter *and* Ihon go to þe sepulcur, *and* þe
maryys folowyng.

[PART II. Scene 25.]

Part II.
Scene 25
The Sepulchre.

[Peter.]

A! now I se *and* know þe sothe! 1047
but, *gracyus* lord, be ower protexcyon!
Here is nothyng left butt a sudare cloth,
þat of þi beryyng xuld make mencyon. 1050

Ihon.

I am a-ferd of wykkytt opressyon; 1051
where he is be-cum, it can-natt be devysyd;
butt he seyd, after þe iij^d day he xuld have resurrexon.
Long be-forn, thys was promysyd. 1054

St. John says
that Christ
[leaf 119, back]
promist to rise
ere the 3rd day.

M. magdley.

Alas! I may no lengar a-bye, 1055
for dolour *and* dyssese þat In my hartt doth dwell.

Ius angelus.

woman! woman! wy wepest þou? 1057
wom sekest þou with dolar thus?

M. magdley.

A! fayn wold I wete, *and* I wyst how,
wo hath born a-way my lord Iesus. 1060

Mary Magdalene
asks the Angel,
Who has carrid
off her lord,
Jesus?
Jesus appears,

[Hic aparuit Iesus.

[Iesus.]

woman! woman! wy syest thou? 1061
wom sekest þou? tell me þis.

and asks Mary
whom she seeks.

M. magdlyn.

A, good syr! tell me now
yf þou have born away my lord Iesus, 1064
for I have porposyd In eche degre
to have hym with me werely, 1065
the wyche my specyall lord hath be,
and I his lover *and* cavse wyll phy. 1068

She asks him
if he has borne
away her lord
Jesus.

Iesus.

He calls her
Mary.

O mari!

1069

M. magdley.

She knows him, A, *gracyus master and* lord! yow it is þat I seke! 1070

and wants to anoint Lett me a-noynt yow *with* þis bamys sote.

Lord! long hast þou hyd þe from my spece,

and kiss him. Butt now wyll I kesse þou, for my hartes bote. 1073

Iesus.

Jesus bids Mary
not to touch
him.

Towche me natt, mary! I ded natt asend
to my father In deyyte, *and on-to* yowers;

[leaf 120]

Butt go sey to my brotheryn, I wyll pretende

To stey to my father In heu[n]ly towers. 1077

M. magdley.

She at first
thought he was
the gardener.

whan I sye yow fyrst, lord, verely

1078

I wentt ye had byn symovd, þe gardener.

Iesus.

Jesus says he is
the Gardener of
man's Heart,

so I am, for-sothe, mary:

mannys hartt is my gardyn here; 1081

þer-In I sow sedys of vertu all þe 3ere;

whence he
plucks the
Weeds of Vice.

þe fowle wedes *and* wycys, I reynð vp be þe rote.

whan þat gardyn is watteryð *with* terys clere,
than spryng' vertuus, *and* smelle full sote. 1085

M. Magdley.

O, þou dere worthy *emperowere*, þu hye devyne! 1086
to me þis is a Ioyfull tydyng,

And on-to all pepull þat after vs xall reyngne, 1088

thys knowlege of þi deyyte,

to all pepull þat xall obteyne

and know þis be posybyl[it].e. 1091

Iesus.

He will appear
to all sinners
who seek him.

I woll shew to synnars, as I do to þe,

1092

yf þey woll *with* veruens of love me seke.

be stedfast, *and* I xall ever *with* þe be,
and *with* all tho þat to me byn meke. 1095

[Here a-voydyt Iesus sodenly, þus seyyng mary M.

O, systyr! þus þe hey *and* nobyll Infliventt grace 1096 Mary says that
Christ's appear-
ing
[leaf 120, back]
Of my most blessyd lord Iesus, Iesus, Iesus!
He a-peryd on-to me at þe sepulcur þer I was!
þat hath releryd my woo, *and* moryd my blysche! 1099 has relerhd her
woe.
ittis In-nvmerabyll to expresse,
Or for ony tong' for to tell,
of my Ioye how myche ittes,
so myche my peynnes itt doth excelle. 1103

M. salome.

Now lett vs go to þe sette, to ower lady dere, 1104 Mary Salome
proposes to tell
Christ's Mother
and his disciples.
Hyr to shew of his wellfare,
and also to dysspylles þat we have syn here :
þe more yt xall rejoyse þem from care. 1107

M. Iacob.

Now, systyr magdleyz, *with* glad chyr; 1108
so wold, þat good lord, we myth *with* hym mete!

Iesus.

To shew desyrows hartes I am full nere; 1111 Jesus appears to
them.
women, I a-pere to yow, *and* sey 'awete.'

salome.

Now, gracyus lord, of yower nymyos charyte,— 1112
With hombyll hartes to þi presens complayne,—
gravantt vs þi blyssyng' of þ. hye deyte,
gostly ower sowlys for to sosteyne. 1115

Iesus.

alle tho byn blyssyd þat sore refreyne : 1116 blessees them,
we blysch yow, father, *and* son, and holy gost,
all sorow *and* care to constryne, [leaf 121]
Be ower power of mytes mo:t, 1119

DIGBY MYST.

H

In nomine patrys ett felii et spiritus sancti, amen!

and bids them
tell his Disciples
to go into
Galilee.

goo ye to my brethryn, *and sey to hem þer,* 1121

þat þey procede *and go In-to gallelye;*

& þer xall þey se me, as I seyð be-fore,

bodyly, with here carnall yye. 1124

Here Iesus devoydytt a-ȝen.

magdley.

Mary biesses
Christ,

O þou gloryus lord of heuen regyon, 1125

now blyssyð be þi hye devynyte,

thatt ever thou tokest In-carnacyon

thus for to vesyte þi pore *servantes* thre. 1128

and will fulfil
his best.

þi wyll, *gracyows* lord, fulfyllýð xall be

As þou commavndyst vs In áll thyng;

Ower *gracyows* brethryn we woll go se,

with hem to seyn all ower lekeyng. 1132

*Here devoyd all þe iij maryys; and þe kyng ofe
marcyll xall be-gynne a sacryfyce.*

Part II, Scene 26.
Palace of
Marcyll.

[PART II. Scene 26.]

rex mercyll.

The King of
Marcyll proposes
to sacrifice to
his Gods,

Now, lorddes *and* ladyys of grett a-prise, 1133

a mater to meve yow is in my memoryall,

þis day to do a sacryfyce

with multetude of myrth be-fore ower goddes all, 1136

specially

with preors In a-specyall be-fore his presens,

eche creature with hartt de-mvre. 1138

[leaf 121, back]

Regina.

to Mahound.

To þat lord curteys *and* keynd, 1139

mahond, þat is so mykyll of myth,

with mynstrelly *and* myrth In mynd,

lett vs gon ofer In þat hye kyng's syth. 1142

Here xall enter an hethene preste and his boye.

[PART II. Scene 27.]

Part II. Scene 27.
Marcell.
The Temple

presbyter.

| | | |
|--|------|--|
| now, my clerke, Hawkyn, for loue of me | 1143 | The Priest bids his boy get the altar ready, and ring the bells. |
| Loke fast myn awter wer' a-rayd; | | |
| goo ryng' a bell to or thre! | | |
| lythly, chylde, it be natt delayd, | 1146 | |
| for here xall be a grett solemnyte. | | |
| loke, boy, þou do it with a brayd! | 1148 | |

clericus.

| | | |
|---|------|---|
| whatt, master, woldyst þou have þi lemmman to þi beddes syde? | | The boy says, "Do you want your wench?" |
| thow xall a-byde tyll my servyse is sayd. | 1150 | |

presbyter.

| | |
|---------------------------------|------|
| boy! I sey, be sentt coppyn, | 1151 |
| no swyche wordes to þe I spake. | |

boy.

| | | |
|---|------|---|
| wether þou ded or natt, þe fryst Iorny xall be myn, | | But I'll have first turn. |
| for, be my feyth, þou beryst wattas pakke; | 1154 | |
| but, syr, my master grett morell, | 1155 | |
| ye have so fellyd yower bylly with growell, | | Your belly's as big as the Devil's |
| þat it growit grett as þe dywill of hell. | | |
| on-shaply þou art to see! | 1158 | |
| whan women comme to here þi sermon, | | |
| pratyly with hem I can houkyn, | | I can houk Kyrchon and [leaf 122] |
| with kyrchon and fayer maryon. | | Marion - they love me better than you. |
| þey love me better þan 3e, | 1162 | |
| I dare sey and þou xulddes ryde, | 1163 | |
| þi body is so grett and wyde, | | You're so fat that you'd break a horse's back." |
| þat never horse may þe a-byde, | | |
| exseptt þou breke his bakk asovndyr | 1166 | |

presbyter.

| | | |
|--|------|---|
| A! þou lyyst, boy, be þe dyvill of hell! | 1167 | The Priest declares he'll flog the Boy. |
| I pray god mahond mott þe quell! | | |
| I xall whyp þe tyll þi ars xall belle! | | |
| On þi ars com mych wondyr. | 1170 | |

boy.

The Boy calls
the Priest the
Devil's uncle.

A fartt, master, *and* kysse my grenne ! 1171
þe dyvll of hell was þi emme ;
þis kenreð is a-sprongyn late.
Loo, mastys, of swyche a stokke he cam. 1174

presbyter.

mahovndes blod, precyows knave ! 1175
stryppys on þi ars þou xall have,
& rappys on þi pate ! 1177

bete hym.

rex dicitt.

The King asks
to hear the
service.

Now, prystes *and* clerkys, of þis tempyll cler, 1178
yower servyse to sey, lett me se.

presbyter.

The Priest calls
for his book, &c.

A, soveryn lord, we shall don ower devyr.
boy, a boke a-non þou bryng me ! 1181
now, boy, to my awter I wyll me dresse ; 1182
On xall my westment *and* myn aray.

boy.

The Boy says a
mocking non-
sensical service.

now þan, þe lesson I woll expresse,
lyke as longytt for þe servyse of þis day :— 1185
¶ ‘ *Leccyo mahowndys, viri fortissimi sarasenorum,*

[leaf 122, back]

glabriosum ad glvmandum glvmardinorum,
gormondorum alocorum, stampatinantum cursorum,
Cownthtes fulcatum, congrvryandum tersorum, 1189
mursum malgorum, Mararaȝorum,
skartum sialporum, fartum cardiculatorum,
slavndri strovmppum, corbolcorum,
snyguer snagoer werwolfforum, 1193
standgardum lamba beffettorum,
strowtum stardy strangolcorum,
rygor dagor flapporum,
castratum ratyrybaldorum, 1197

Howndes and hogges, In hegges and helles,
 snakes and todde's mott be yower belles;
 ragnell and roffyn, and other, In þe wavys,
 gravntt yow grace to dye on þe galows.'

1198 May snakes and
 toads be your
 bells, and all
 the lot of you
 die on the
 gallows'

1201

presbyter.

Now, lordes and ladyys, lesse and more,
 knele all don with good devocyon;
 yonge and old, rich and pore,
 do yower oferyng to sentt mahownde,
 & ye xall have grett pardon,
 þat longytt to þis holy place;
 & receyve þe xall my benesown,
 and stond In mahowndes grace.

1202 The Priest bids
 them all kneel,

and offer to
 St Mahomet,
 1206 and get pardon.

1209 [leaf 123]

rex dicitt.

mahownd, þou art of mytes most,
 In my syth a gloryus gost;
 þou comfortyst me both In contre and cost
 with þi wesdom and þi wytt;
 for truly, lord, In þe is my trost.
 good lord, lett natt my sowle be lost!
 all my cownsell well þou wotst.
 Here In þi presens as I sett,
 thys besawnt of gold, rich and rownd,
 I ofer ytt for my lady and me,
 þat þou mayst be ower covnfortes In þis stownd.
 sweth mahovnd, remembyr me!

1210 The King prays
 Mahomet

1213

1214

not to let his
 soul be lost.

1217 He offers a gold
 besant for him-
 self and his
 1218 Queen.

1221

presbyter.

now, boy, I pray þe lett vs have a song!
 Ower servyse be note, lett vs syng, I say.
 cowff vp þi brest, stond natt to long,
 be-gyune þe offyse of þis day.

1222 The Priest bids
 his Boy sing

1225

boy.

I home and I hast, I do þat I may,
 with mery tvne þe trebyll to syng.

1226 The Boy hums,
 and then they
 both sing.

syng both.

presbyter.

| | | |
|---|--|--------------|
| The Priest slangs his Boy, | Hold vp ! þe dyvll mote þe a-fray, for all owȝt of rule þou dost me bryng! | 1229 |
| and shows the King, &c., his relics, | butt now, <i>ser</i> kyng, quene, and knyth, be mery In hartt everychon; for here may ye se relykes brygth, | |
| Mahomet's neck-bone, and [leaf 123, back] | mahowndes own nekke bon,— And ȝe xall se er ewer ye gon whatt-so-mewer yow be-tyde; & ye xall kesse all þis holy bon;— | 1233 |
| eyelid | Mahowndys own yee-lyd, ȝe may have of þis grett store, & ye knew þe cavse wherfor, | 1237 1238 |
| that'll blind em, | ytt woll make yow blynd for ewer-more. þis same holy bede, Lorddes and ladyys, old and ynge, mahownd þe body(?), and dragon þe dere; | 1241 1242 |
| while Gollas'll send em to Belial | golyas so good, to blysse may yow bryng, with belyall, In blysse ewer-lastyng, þat ye may þer In Ioy syng be-fore þat comly kyng, þat is ower god In fere. | 1244 1248 |

Part II. Scene 28.
Jerusalem.
Pilate's House.

[PART II. Scene 28.]

pylatt.

| | | |
|---|---|----------------------|
| Pilate asks his servants about the death of Jesus, who was killed unjustly, | Now, ȝe <i>serjauntes</i> semly, <i>quat</i> sey ȝe ? ȝe be full wetty men In þe law; of ȝe dethe of Iesu I woll awysyð be; Ower soferyn sesar þe soth mvst nedes know. Thys Iesu was a man of grett vertu, And many wondrys In his tyme he wrowth; He was put to dethe be cawsys on-tru, | 1249 1252 1253 |
| [leaf 124] | weche mater stekytt In my thowth; & ȝe know well how he was to þe erth browth, wacchyd with knyghts of grett aray. | 1256 |
| has risen again, and taken away Joseph of Arimathea. | He is resyn agayn, as be-fore he tawth, & Ioseph of baramathey he hath takyn away. | 1260 |

[*Primus*] *serjant*.

soferyn Iuge, all þ's is soth þat 3e sey; 1261 The servants tell
But all þis mvst be curyd be sotylte,
& sey how his dyspylles stollyn hym away;
And þis xall be þe answer, be þe asentt of me. 1264
Pilate to report,
in a letter to
Cæsar, that
Jesus's disciples
stole his body.

secundus serjant.

so it is most lyllly for to be; 1265
yower covncell is good and commendabyll;
so wryte hym a pystyll of specyallte,
& þat for vs xall be most prophytabyll. 1268

pylatt.

now, masengyr, In hast hether þou com! 1269 Pilate bids his
on masage þou mvst, with ower wrytyng,
to þe soferyn emperower of rome.
but fyrst þou xall go to herodes þe kyng,
And sey how þat I send hym knowyng
of crystes deth, how it hath byn wrowth.
I charge þe make no lettyng
tyll þis letter to þe emperower be browth. 1276
Herod about it.

Nvncyus pylatus.

[leaf 124, back]

My Lord, In hast yower masage to spede 1277 The Messenger
On-to þat lordes of ryall renown,
Dowth 3e nat, my lord, it xall be don In-dede;
now hens woll I fast ow't of þis tow'n. 1280
promises to
make haste.

Her goth þe masenger to Herodes.

[PART II. Scene 29.]

Part II. Scene 29.
King Herod's
Palace.

nvncyus.

Heyll! soferyn kyng! onder crown! 1281 Pilate's Mes-
þe prysys of þe law recumende to yower heynesse,
& sendytt yow tydynges of crystes passon,
As In þis wrytyng doth expresse. 1284
senger shows his
letter to Herod.

Herodes.

¶ A! be my trowth, now am I full of blys! 1285
þes be mery tydynges þat þey have þus don!

Herod is glad of the news, and to be at one with Pilate.

now certes I am glad of þis ;
for now ar we frendes, þat afore wher fonð. 1288
hold a reward, masenger, þat thou wer' gonð,
& recummend me to my soferens grace ;
shew hym I woll be as stedfast as stonð,
ferr and nere, and In every place. 1292

Here goth þe Masenger to þe emperower.

Part II. Scene 30.
Rome.
The Emperor's
Palace.

[PART II. Scene 30.]

nuncyus.

The Messenger greets the Emperor and gives him Pilate's letters.

Heyll ! be yow sofereyn, setting In solas ! 1293
Heyll ! worthy with-owtyn pere !
Heyll ! goodly to gravntt all grace !
Heyll ! emperower of þe word ferr and nere ! 1296
soferyn, and itt plese yower hye empyre, 1297
[leaf 125] I have browth yow wrytyng of grett a-prise,
wyche xall be pleseyng to yower desyre,
from pylatt yower hye Iustyce. 1300
He sentt yow word with lowly In-tentt,
In ewery place he kepytt yower cummavndement,
as he is bovd be his ofyce. 1303

emperower.

The Emperor orders his Judges to attend, and explain Pilate's letter.

A, welcum masenger of grett pleȝeavns ! 1304
þi wrytyng a-non lett me se !
my Iugges anon gyffe a-tendans,
To onderstond whatt þis wrytyng may be, 1307
wethyr it be good ar ony deversyte,
Or elles natt for myn awayll ;
Declare me þis In all þe hast. 1310

provost.

The Provost says

syr, þe sentelles¹ we woll dyscus, 1311
& it plese yower hye exseleyns,
the In-tentt of þis pystull is þus :
pylatt recummendytt to yower presens, 1314
And of a prophet is þe sentelles,¹

¹ ? read sentens.

whos name was callyd Iesus.
 He is putt to dethe with vyolens,
 for he chalyngyd to be kyng^t of Iewys; 1318 who was crucified because he claimed to be King of the Jews,
 þerfor he was crucyfied to dede, 1319
 And syn was beryyd, as þey thowth reson;
 also he cleymyd hym-sylf son^e of þe godhed.
 þe therd nygth he was stollyn away with treson, 1322 [leaf 125, back]
 with his desypylles þat to hym had dyleccyon, 1323 and whose body was stolen by his Disciples.
 so with hym away þey 3ode.
 I merveyll how þey ded with þe bodyys corrupcyon;
 I trow þey wer fed with a froward fode. 1326

Imperator.

crafty was þer connyng, þe soth for to seyn. 1327 The Emperor says the fact shall be chronicled.
 thys pystyll I wyll kepe with me yif I can;
 * also I wyll have cronekylyd þe 3er^e and þe reynne,
 þat never xall be for-gott, who-so loke þer-on. 1330
 masengyr, owt of þis town with a rage^t
 Hold þis gold to þi wage,
 mery for to make. 1333

envoyus.

fare-well, my lord of grett renown,
 for owt of town my way I take. 1335

Here entyr mawdleyne with hyr dysypyll, þus seyng.

[PART II. Scene 31.]

Part II. Scene 31.
Jerusalem.

mavdyn.

A! now I remembyr my lord þat put was to dede 1336 Mary Magdalene speaks of Christ's death and resurrection,
 with þe Iewys, with-owtten gylt or treson:
 þe therd nygth he ros be þe myth of his godhed;
 vp-on þe sonday had his gloryus resurrexcyon; 1339
 And now is þe tyme past of his gloryus asencyon;
 He steyyd to hevyn, and þer he is kyng^t:
 A! his grett kendnesse may natt fro my mencyon.
 ¶ of Alle maner tongges he 3af vs knowyng, 1343 and the Gift of Tongues. His disciples have gone abroad to preach the Gospel.
 for to vnderstond every langwage; 1344
 Now have þe dysypylles take þer passage [leaf 126]

to dyvers contreys her *and* 3ondyr,
 to prech *and* teche of his hye damage :
 full ferr ar my brothyrn de-partyd asondyr. 1348

Part II. Scene 32.
 Heaven.

[PART II. Scene 32.]

Her xall hevyn opyne *and* Iesus xall shew [hym-
 self.]

Iesus.

| | | |
|---|---|------|
| Jesus says he has rested in the Moon, | O, þe on-clypsyd sonne, tempyll of salamon! | 1349 |
| | In þe mone I restyd, þat never chonggyd goodnesse ; | |
| | In þe shep of noee, fles of Iudeon ; | |
| | she was my tapyrnakyll of grett nobyllnesse, | 1352 |
| | she was þe paleys of phebus brygthnesse, | |
| the vessel of Purity, | she was þe wessell of puer' clenness, | |
| | wher my godhed 3aff' my manhod myth, | |
| his Mother, | My blyssyd mother, of demvre femynyte | 1356 |
| | for mankynd, þe feynddes defens, | 1357 |
| Queen of Jeru- salem and Empress of Hell. | quewne of Iherusalem, þat heuently cete, | |
| | empresse of hell, to make resystens. | |
| | she is þe precyus pyn full of ensens ; | 1360 |
| | the precyus synamver, þe body thorow to seche ; | |
| | she is þe mvske a-3ens þe hertes of vyolens, | |
| | þe lentyll Ielopher a-3ens þe cardyakylles wrech ; | 1363 |
| No tongue can express her goodness. | The goodnesse of my mother', no tong' can expresse, | |
| | ner' no clerke, of hyr, hyr Ioyys can wryth. | 1365 |
| | Butt now of my servantt I remembyr þe kendnesse ; | |
| [leaf 126, back] He will send Raphael to bid Mary Magdalene go to Marcyll, and convert it. | with heuently masage I cast me to vesyte,— | |
| | Raphaell, myn angell, In my syte ;— | 1368 |
| | to mary Mavdleyne decende In a whyle, | |
| | Byd her' passe þe se be my myth, | |
| | And sey she xall converte þe land of marcyll. | 1371 |

angelus.

O gloryus lord, I woll resortt 1372
 to shew your servant of yower grace.
 she xall labor for þat londes comfortt,
 from heuynesse þem to porchasse, 1375
 tunc decendet angelus.

[PART II. Scene 33.]

| | | |
|---|------|---|
| ¶ Abasse þe novtt, mary, In þis place; | 1376 | <i>Part II. Scene 33. Jerusalem. Mary Magdalene's House.</i> |
| Ower lordes precept þou mu:st full-fyll, | | |
| to passe þe see In shortt space | | |
| On-to þe lond of marcyll. | 1379 | <i>The Angel Raphael tells Mary to go to Marcyll, convert the land, and be an Apostoless.</i> |
| Kyng and quene converte xall 3e, | 1380 | |
| An i by:nd a-myttyd as an holy apostylesse; | | |
| Alle þe lond xall be techyd alonly be the; | | |
| goddess lawys on-to hem 3e xall expresse. | 1383 | |
| þer-for hast yow forth with gladnesse, | | |
| goddess commavddement for to fullfyll. | 1385 | |

mari Mawdleyne.

[leaf 127]

| | | |
|--|------|--|
| He þat from my person vij dewilles mad to fle, | 1386 | |
| be vertu of hym alle thyng was wrowth; | | |
| to seke thoys pepyll I woll rydy be. | | |
| as þou hast commavnddytt, In vertv þey xall be browth. | | |
| ¶ with þi grace, good lord, In deite, | 1390 | <i>and starts to find a ship to sail in.</i> |
| Now to þe see I wyll me hy, | | |
| sum sheppyng to asspy. | | |
| Now spede me, lord, In eternall glory! | | |
| now be my spede, allmyty trenite! | 1394 | |

[PART II. Scene 34.]

*Part II. Scene 34.
Coast of Judea*

Here xall entyre a shyp with a mery song.

shep-man.

| | | |
|---|------|---|
| stryke! skryke! lett fall an ankyr to grownd! | 1395 | <i>The Shipman bids his men anchor,</i> |
| Her is a fayer haven to se! | | |
| comyngly In, loke þat ye sownd; | | |
| I hope good harbarow have xal wee! | 1398 | |
| loke þat we have drynke, boy þou. | 1399 | |

boy.

| | |
|--|------|
| I may natt for slep, I make god a wow; | |
| þou xall a-byde ytte, and þou wer my syer. | 1401 |

shepman.

| | | |
|---------------------------------------|------|---|
| why, boy, we ar rydy to go to dyners. | 1402 | <i>and asks his boy for their dinner.</i> |
| xall we no mete have? | | |

[leaf 127, back]

boy.

The Boy declares
he can't get the
dinner, he's so
bad with the
cramp:

Natt for me be of good chyer,
thowe ye be sor hongord tyll 3e rave, 1405
I tell yow pleny be-form; 1406

for swyche a cramp on me sett is,
I am a poynt to fare þe worse;
I ly and wryng tyll I pysse,
And am a poyntt to be for-lorn. 1410

þe master.

now, boy, whatt woll þe þis seyll? 1411

boy.

but a fair
damsel's coming
to help him.

Nothyng butt a fayer damsell;
she shold help me, I know it well,
Ar elles I may rue þe tyme þat I was born. 1414

þe master.

Be my trowth, syr boye, 3e xal be sped;
I wyll hyr bryng on-to yower bed;
now xall þou lern a damsell to wed,
she wyll nat kysse þe on skorn. 1418

The Shipman
beats the boy.

bete hym.

þe boy.

A skorn, no, no, I fynd it hernest!
the dewille of hell motte þe brest,
for all my corage is now cast;
alasse! I am for-lorn! 1419 1422

mav[d]leyn.

Master of þe shepe, a word with the. 1423

[leaf 128]

master.

The Master tells
Mary Magdalene

All redy, fayer woman, whatt wol 3e?

mary [maudleyn.]

of whense is thys shep? tell 3e me;
and yf 3e seyle with-in a whyle. 1426

master.

that his ship
sails at once to
Marcyille.

We woll seyle þis same day,
yf þe wynd be to ower pay. 1427

þis shep þat I of sey,
is of þe lond of marcyll. 1430

Mary [maudleyn.]

syr, may I natt with yow sayle?
& 3e xall have for yower awayle. 1431

master.

Of sheppynge þe xall natt faylle;
for vs þe wynd is good *and* saffe. 1434
yond þer is þe lond of torke,
I wher full loth for to lye. They sail,
see Turkey

now xall þe shep-men syng.

of þis cors we thar nat a-baffe, 1437
yender is þe lond of satyllie. 1438 and Satalye,
¶ stryk! be-ware of sond!
cast a led, & In vs gyde!
of marcyll, þis is þe kyngges lond. 1441 and land Mary
Magdalene at
Marcyille.
go a lond, þow fayer woman, þis tyde,
to þe kyngges place; yonder may 3e se.
sett of, sett of from lond!

þe boy.

All redy, master, at thyn hand. 1445 [leaf 128, back]

Her goth þe shep owt of þe place.

Mary [Maudleyn.]

O Iesu! þi mellyfluos name 1446
Mott be worcheppyd with reverens!
lord! gravnt me vyctore a-ȝens þe fyndes flame,
And yn þi lawys gyf þis pepyll credens. 1449 She prays Christ
to grant her
power to show
forth his
Godhead.
I wyll resortt be grett convenyens,
On his presens I wyll draw ner
of my lordes lawys to she[w] þe sentens,
bothe of his godhed *and* of his power. 1453

Here xall mary entyr be-fore þe kynga.

[PART II. Scene 35.]

Now, þe hye kyng crist, mannes redempcyon, 1454 Part II. Scene 35.
Marcyille.
The King's
Palace.
mote save yow, ser kyng, regnyng In equite,

Mary Magdalene & mote gydde yow yow þe [way] toward sauasyon),
 in Jesus's name Iesu, þe son of þe mythyty trenite,
 begs the King of Marcyll to let her dwell there. That was, *and is, and ever* xall be, 1458
 for mannes sowle þe reformacyon);
 In his name, lord, I be-seche þe,
 with-In þi lond to have my mancyon). 1461

rex [King of Marcyll.]

[leaf 123] Iesu! Iesu! *quat* deyll is hym)? þat? 1462
 The King abuses Jesus and her, I defye þe *and* þyn a-penyon)!
 thow false lordeyn), I xal fell þe flatt!
 who made the so hardy to make swych rebow)? 1465

mary.

syr, I com natt to þe for no decepcyon), 1466
 But þat good lord crist hether me compassyð;
 to receyve hys name, ittis yower refeccyon),
 and þi forme of mysbele[f] be hym may be losyð. 1469

rex.

asks who Jesus is, And whatt is þat lord þat thow speke of her? 1470

Mary.

Ið est salvator, yf thow wyll ler',
 þe secunde person þat hell ded conquer',
 & þe son of þe father In trenyte. 1473

Rex.

of what power, And of whatt power is þat god þat 3e reherse to me?

Mary

He mad hevyn *and* erth, lond *and* see,
 and all þis he mad of nowthe. 1476

Rex.

woman, I pray 3e answer me. 1477
 and how he was made. whatt mad god at þe fyrst be-gynnyng)?
 thys processe ondyrstonnd wol we,
 that wold I lerne; Ittis my plesyng'. 1480

[¹ MS. & and all.]

mary.

(Iesu, mercy!¹)

- syr, I wyll declare al *and* sum, 1482 [leaf 129, back]
 what from god fyrst^t ded procede:
 He seyð, 'In principio erat *verbum*,'
 & with þat he provyð his grett godhed^t; 1485 Mary tells the
 He mad heuen for ower spede, King how God
 wher-as he syth In trones hyee. created the
 His mynystyrs next, as he save nede, world. On
 His angelus *and* archangylles all the compeny. 1489 Sunday he
 vp-on þe fyrst day god mad all þis, Angels and
 as it was plezyng^t to his Intent. 1490 Archangels.
 on þe munday he wold natt mys 1492 On Monday,
 To make sonne, mone, *and* sterryss & þe fyrmament; the sun, moon,
 The sonne to be-gynne his cors In þe oryent^t, stars and sky
 & ever labor with-owtyn werynesse, 1494
 & kepytt his covrs In-to þe occedent^t.
 The twysday, as I onðyrstond þis, 1497 On Tuesday he
 grett grace for vs he gan to In-cresse; sat on the
 þat day he satt vp-on wateris, waters, and
 as was lykyng to his goodnesse, made sea and
 As holy wrytt berytt wettnesse. land. 1500
 þat tyme he made both see *and* lond, 1501
 All þat werke of grett nobyll-nesse,
 as it was plezyng^t to his gracyus sonð. 1504
 On þe weddysday, ower lord of mythe 1505 [leaf 130]
 made more at his plezyng^t; On Wednesday
 fysche In flod, *and* fowle In flyth; he made fish
 And all þis was for ower hellpyng^t. and fowl. 1508
 On the thorsday, þat nobyll kyng^t
 mad dyverse bestes grett *and* smale;
 He yaff hem erth to ther fedying^t,
 and bad hem cressyn be hylle *and* dale. 1512 On Thursday
 And on þe fryday, god mad man, beasts.
 as it plegett his hynesse most^t, 1513 On Friday, man,
 in his own
 likenesse.

¹ 'Iesu merry' is at the bottom of the page, in the margin.

after his own semelytude than,
 and ȝaf hem lyfe of þe holy gost. 1516
 On Saturday, he
 blest his workes
 and had 'em
 multiply; and O[n] þe satyrday, as I tell can,
 All his werkys he gan to blysse;
 He bad them multiply *and* Incesse than,
 as it was pleȝyng to his worthynesse. 1520
 on Sunday he
 rested. And on þe sonday, he gan rest take, 1521
 as skryptur declarytt pleyn,
 þat al shold reverens make
 to hyr makar þat hem doth susteyn, 1524
 vp-on þe sonday to leuen In his servyse,
 & hym alonly to serve, I tell yow pleyn. 1526

rex.

The King says
 his Gods did
 these things, Herke, woman, thow hast many resonnes grett; 1527
 I thyngk, on-to my goddes aperteynyng þey beth.
 but þou make me answer son, I xall þe frett,
 & cut þe tonge owt of þi hed. 1530

[leaf 130, back]

Mary.

syr, yf I seyð amys, I woll retur[n] agayn. 1531
 leve yower encomberowns of perturbacyon,
 & lett me know what yower goddes byn,
 And how þey may save vs from trevbelacyon. 1534

rex.

and orders all to
 go to their
 Temple. Hens to þe tempyll þat we war, 1535
 and þer xall thow se a solom syth.
 Com on all, both lesse *and* more,
 thys day to se my goddes myth. 1538

Here goth þe Kynge with all his a-tendavnt to
 þe tempyll.

Part II. Scene 36.
 The Temple at
 Marcyll.

[PART II. Scene 36.]

The King of
 Marcyll prays
 his God to speak
 to Mary
 Magdalene. Loke now, q watt seyyst thow be þis syth? 1539
 How pleȝeavnttly þey stond, se thow how!
 lord, I besech þi grett myth,
 speke to þis *chrisety*n þat here sestt þou. 1542
 ¶ speke, god lord, speke! se how I do bow!

Herke, þou pryst! *quat* menytt all this?
 what! speke, good lord! speke! *what* eylytt þe now?
 speke, as thow artt bote of all blysse! 1546

prysbiter.

lord, he woll natt speke wyle *chriseten* her' is.

The God won't
 speak while a
 Christian's
 near.

Mary.

syr kyng, *and* it pleze yower gentyllnesse,
 gyff me lycens my prayors to make
 on-to my god In heven blysch,
 sum merakyll to shewyn for yower sake.

1548 Mary asks leave
 to try her God,

to show a
 miracle for the
 King's sake.

Rex.

pray þi fylle, tyll þen knees ake.

1552

mary.

Domirus, illuminacio mea, quem timebo!
 Dominus, protecctor vite mee, a quo trepedabo!

She prays,

[leaf 131]

Here xal þe mament tremyll *and* quake.

and the Idol
 quakes

Now, lord of lordes, to þi blyssyd name sanctificatt,
 most mekely my feyth I recummend.

1556

She prays again
 to God to show
 his power.

pott don þe pryd of mamentes violatt!

lord, to þi lover þi goodnesse descend;

1558

lett natt þer pryd to þi poste pretend;

wher-as is rehersyd þi hye name Ihesus.

good lord, my preor I feythfully send;

Lord, þi rythwysnesse here dyscus!

1562

Here xall comme a clowd frome hevene, *and* sett
 þe tempyl One a fyer, *and* þe pryst *and* þe cler[k]
 xall synke; *and* þe kyng gothe home, þus seyyng,

The Temple is
 set on fire,
 and the Priest
 sinks.

[Rex.]

A! owzt! for angur I am þus deludyd.

1563 [leaf 131, back]

I wyll be-wreke my cruell tene.

alas! *with*-In my-sylfe I am concludytt.

þou woman, comme hether *and* wete whatt I mene;

My wyff *and* I to-gether many zerys have byn,

& never myth be concevyd *with* chyl,

1568

The King tells
 Mary that if
 she can make
 his wife *with*
 child,

DIGBY MYST.

I

he'll obey her yf þou for þis canst fynd a mene,
God. I wyll a-bey þi god, *and to hym be meke and myld.* 1570

Mary.

Now, syr, syn þou seyst so, 1571
to my lord I pr[a]ye with reythfull bone;
be-leve In hym *and* In no mo,
& I hope she xall be conceyvyd sone. 1574

Rex.

Now he is sick, A-woyð, awayð, I wax all seke, 1575
and will go to
bed. I wyll to bed þis same tyde.
I am so wexyd with 3en) sueke,
þat bath ner' to deth me dyth. 1578

Here þe Kynge goth to bed In hast, *and* mary goth
In-to an olde logge with-owt þe gate, þus seyynge.

mary.

Mary prays to
Christ to send
her food and
drink.

Now, cryst, my creatur, me conserve *and* kepe, 1579
þat I be natt confunddyd with þis reddure!
for hungor' *and* thurst, to þe I wepe;
lord, demene me with mesuer! 1582
as þou sayvdyst^d daniell from þe lyounes rigur,
Be abacuk þi masengyr', relevyd with sustynovns,
good lord, so hellpe me *and* sokore,
lord, as ittis þi hye plezewaĩs. 1586

*Part II. Scene 37.
Heaven; then,
outside Marcyllé
Palace.*

[PART II. Scene 37.]

Jesus.

My grace xall grow, *and don* descend 1587
to mary my lover, þat to me doth call,
Hyr assatt for to a-mend;
she xall be relevyð *with* sustinons corporall. 1590
now, awngelus, dyssend to hyr In especyall,
And lede hyr to þe pryñssys chambyr ryth.
Jesus bids
Angels feed
Mary, and take
her to the
King's chamber. bed hyr' axke of his good be weyys pacyfycal;
and goo yow be-fore hyr *with* reverent' lyth. 1594

Primus angelus.

Blyssyd lord, In þi syth
we dyssend on-to mary. 1595 The Angels
come down

ij^{us} angelus.

We dyssend from yower blysse bryth;
On-to yower cummarndement we aplye. 1598 to Mary Mag
dalene,
Tunc dissenditt *angelus.*

primus dyxit.

mary, ower lord wyll comfortt yow send:
he bad, to þe kyngⁱ ye xuld take þe waye,
hym to a-say, yf he woll condesend;
as he is slepyng, hem to a-saye. 1599
and tell her that
Jesus bids her
go to the King
of Marcyllie,
1602

ij^{us} angelus.

Byd hym relere yow to goddes pay,
And we xal go be-fore yow with solem lyth;
In a mentyll of whyte xall be ower araye;
The dores xall opyn a-zens vs be ryth. 1603 [leaf 182]
while they walk
before her with
lights,
clad in mantles
of white,
1606

Mary.

O, gracyus god, now I vndyrstonð!
thys clothynge of whyte is tokenyng of mekenesse. 1607
now, *gracyus* lord, I woll natt wonð,
yower preseptt to obbey with lowlynesse. 1610 Mary will obey.

Here goth mary, with þe *angelus* be-fore hyr, to
þe Kyngges bed, with lythys berynge, þus seyyng
mary.

[PART II. Scene 38.]

[*Mary.*]

thow froward Kyng, trobelows and woodð,
that hast at þi wyll all worddes wele,
Depart with me with sum of þi goodð,
that am In hongor, threst, and cold! 1611 Mary bids the
King share some
of his goods
with her,
and turn from
his evil ways.
1614

godð hath þe sent warnyngys felle;
I rede þe torne, and amend þi mood;
Be-ware of þi lewdnesse, for þi own hele!
And thow qwen, tvrne from þi goodð. 1618

Here mari woydyt; and þe *angel* and mary
chong[e] hyr clotheynge, þus seyyng þe Kyng.

Part II. Scene 38.
Marcylye. The
King's Palace.

She warns the
Queen too,
and puts on the
Angel's garment.

[Kyng.]

| | | |
|--|--|------|
| The King of Marcylle [leaf 132, back] | A! þis day is com! I am mery <i>and</i> glad; | 1619 |
| | The son is vp, <i>and</i> shynyth bryth. | |
| says that in his sleep a fair Woman in white, | A merelows shewyng, In my slep I hað, That sore me trobelyð, þis same nyth : | 1622 |
| | A fayer woman I saw In my syth, All In whyte was she cladd; | |
| led by an angel, appeared to him, | Led she was <i>with</i> an angyl bryth, to me she spake <i>with</i> wordes sad. | 1626 |

regina [The Queen of Marcylle.]

| | | |
|--|--|------|
| | I trow, from good þat þey wer' sentt; | 1627 |
| | In ower hartes we may have dowte ; | |
| | I wentt ower chambyr shollð a brentt, for þe lyth þat þer was all a-bowth. | 1630 |
| and, as the Queen adds, bade them help the needy with their goods. | to vs she spake wordes of dreð, that we xulð help þem þat haue nede, <i>with</i> ower godes, so god ded byd, | |
| | I tell yow <i>with</i> -owtyn dowthe. | 1634 |

rex.

| | | |
|--|--|------|
| | Now, semely wyff, 3e sey ryth well. | 1635 |
| The King sends a knight to fetch the Woman. | A knyth a-non <i>with</i> -owtyn delay! now, as þou hast byn trew as styлле, goo fett þat woman be-fore me þis daye. | 1638 |

Miles.

| | | |
|------------|--|------|
| | my sovereyn lord, I take þe waye ; | 1639 |
| | she xall com at ower pleseawns. | |
| | yower soveryn wyll I wyll goo saye, ittis almesse hyr to a-wawns. | 1642 |
| [leaf 133] | thunc transiunt miles ad mariam. | |

[PART II. Scene 39.]

Part II. Scene 39.
Marcyll. Out-
side the Palace ;
then, inside.

| | |
|---|------|
| sped well, good woman ! I am to þe sentt, | 1643 |
| yow for to speke <i>with</i> þe Kyng! | |

Maria.

gladly, *ser*, at hys Intentt,
I come at his owne plezeyng.

1646 Mary comes
gladly.

Tunc transytt maria ad regem.

The mythe *and* þe powere of þe heye treunte,
the wysdom of þe son, mott governe yow In ryth!

1647 Mary greets
the King,

the Holy gost mott *with* yow be!

what is yowre wyll? sey me In sythe.

1650 and asks what
he wants.

Rex.

thow fayer woman, ittis my delyth,

1651 He says,

þe to refresch is myn Intentt,

with mete *and* mony, *and* clothys for þe nyth,

to give her food
and money.

And *with* swych grace as god hathe me lent.

1654

Maria.

Than fullfille 3e goddes cummavndement,
pore folk In mysch[ef], þem to susteyn.

1655 Mary bids him
help the poor,

Rex.

Now, blyssyd woman, reherse here presentt,
the loyys of yower lord In heven.

1658

Mary.

¶ A! blyssyd þe ower, *and* blyssyd be þe tyme,

1659 and blesses the
time in which
he turned to
God.

þat to goddes lawys 3e wyll gyff credens,

to yower selfe 3e make a glad pryme

A-3ens þe fenddes Malycyows violens.

1662

from god a-bove, comit þe In-fluens,

[leaf 133, back]

Be þe Holy gost In-to þi brest sentt down,

for to restore þi of-fens,

1663

þi sowle to bryng to ewerlastyng salvacyon.

Thy wyffe, she is grett *with* chylde;

Lyke as þou desyerst, þou hast þi bone.

1668 She tells him his
wife is great
with child.

Regina.

A! 3e! I felytt ster In my wombe vp *and* down; 1669

I am glad I have þe In presens.

The Queen feels
the child quick
within her.

O blyssyd womman, rote of ower savacyon,

þi god woll I worshep *with* dew reverens.

1672

Rex.

The King asks
Mary her name, Now, fayer womman, sey me þe sentens, 1673
I be-seche þe, whatt is þi name?

Mary.

ser, a-3ens þat I make no resystens,
Mary mardleyñ with-owtyn blame. 1676

rex.

and thanks her, O! blyssyd mary, ryth well is me 1677
þat ewer I have abedyn þis daye.
now thanke I þi god, and specyally 3e,
And so xall I do whyle I leve may. 1680

mary.

3e xall thankytt peter, my master, with-owt delay. 1681
He is þi frend, stedfast and cler;
[leaf 134] To allmythy god he halp me pray,
and he xall crestyn yow from þe fynddes power, 1684
In þe syth of god an hye.

rex.

now suerly 3e answer me to my pay;
I am ryth glad of þis tyddynges.
and gives her Butt, mary, In all my goodes I sese yow þis day, 1688
possession of all his goods, for to byñ at yower gydyng,
to do what she And þem to rewlyn at yower plezeyng 1690
likes with till Tyll þat I comme hom a-gayñ.
he comes home from being bap-
tizd by St. Peter. I wyll axke of yow neythyr lond nor rekynyng,
But I here delever yow power pleyñ. 1693

regina.

Now, worshepful lord, of a bone I yow pray, 1694
And it be plezeyng to yower hye dygnite.

Rex.

Madam, yower dysyer on-to me say.
what bone is þat 3e desyer of me? 1697

regina.

Now, worshipfull sovereyn, In eche degre, 1698 The Queen begs
 þat I may with yow goo, that she may go
 A crestyn womman made to be. with him
 gracys lord, it may be soo. 1701

Rex.

A-las! þe wyttes of wommen, how þey byn wyllð! The King dis-
 And þer-of fallytt many a chance. suades his wife
 A! why desyer it? and yow ar with chylð. 1704 [leaf 134, back]
 from going

regina.

A! my sovereyn, I am knett In care, 1705
 but 3e consedyr now þat I crave;
 for all þe lowys þat ever ware,
 be-bynd yow þat 3e me nat leve. 1708 She begs him
 not to leave her
 behind,

Rex.

wyff, syn þat 3e woll take þis wey of pryse, 1709 and he agrees to
 þerto can I no more seyn, take her.
 now, Iesu be ower gyd, þat is hye Iustyce,
 And þis blyssyd womman, mary mavgleyn! 1712

Mary.

syth 3e ar consentyd to þat dede, 1713
 the blyssyng of god gyff to yow wyll I;
 He xall save yow from all dreð,
 In nomine patrys, et filij, et spiritus sancti. amen! 1716 Mary blesses
 them.

Ett tunc navis venit In placeam, et navta dicit.

[PART II. Scene 40.]

Part II. Scene 40.
 Marcyllie shore.

[Navta.]

Loke forth, grobbe, my knave, 1717
 & tell me quat tydynges þou have,
 & yf þou a-spye ony lond. 1719

boy.

In-to þe shrowdes I woll me hye.
 be my fythe, a castell I aspye,
 & as I ondyrstonð. 1722 The Shipman's
 boy Grobbe
 sees a Castle

navta.

The ship arrives
at Marcyllle, sett þer-with, yf we mown, 1723
for I wott itt is a havyn town
þat stondyt vp-on a strond. 1725

Ett tunc transitt rex ad navem, et dicit rex.

[leaf 133] [Rex. The King of Marcyllle.]
and the King How, good man, of whens is þat shep? 1726
I pray 3e ser, tell þou me.

navta.

ser, as for þat, I take no kepe;
for quat cavse enquire 3e? 1729

rex.

wants to sail
off in her. for cavsys of nede, seyle wold we; 1730
ryth fayn we wold ower byn.

navta.

3ee, butt me thynkytt, so mote I the,
so hastely to passe, yower spendyng is thyn. 1733
The Shipman suggests that
he's stolen some
man's wife, and wants to
carry her away; I trow, be my lyfe, 1734
þou hast stollyn sum mannes wyffe;
þou woldyst lede hyr owt of lond. 1736
never þe-les, so god me save,
lett se whatt I xall¹ have,
or elles I woll nat wend. 1739

rex.

but, for 10 marks,
he agrees to
take the King
and Queen to
the Holy Land. Ten marke I wyll 3e gyff,
yf þou wylt set me vp at þe cleyff
In þe holy lond. 1742

navta.

set of, boy, In-to þe floð! 1743

boy.

I xall, master, þe wynd is good;
Hens þat we wer. 1745

lamentando regina.

[¹ MS. xall xall.]

[PART II. Scene 41.]

[Regina.]

Part II Scene 41
At sea. A rock
on an island. The
Holy Land.

A! Lady! help In þis nede.
þat In þis flok we drench natt.
O blyssyd lady! for-ȝete me nowth!
A! mary, mary, flower of wommanned!

1746

1748 The Queen of
Marcylle calls
on Mary to help
her.

[leaf 135, back]

Rex.

a! My dere wyffe! no dred ȝe have,
butt trost In mary mavdleyñ,
And she from perelles xall vs save;
to god for vs she woll prayñ.

1750

1755

regina.

A! dere hosbond, thynk on me,
& save ȝower sylfe as long as ȝe may;
for trewly itt wyll no other-wyse be;
full sor my hart it makytt þis day.
A! þe chylð þat be-twyx my sydes lay,
þe wyche was conseyyd on me be ryth!
Alas! þat wommannes help is away;
an hery departyng is be-twyx vs In syth;
for now departe wee.
for de-fawte of wommen here In my nede,
deth my body makyth to sprede.
now, mary mavdleyñ, my sowle lede!
In manus tuas, domine!

1754

1757

She is in child-
birth,

1761

1763 and having no
woman's help,

commits her
soul to God,
and dies.

1766

Rex.

Alas, my wyff is ded!
alas! þis is a carefull chans!
so xall my chylð, I am a-dred,
& for defawth of sustynouns.
good lord, þi grace gravnte to me!
A chylð be-twen vs of Incese,
an it is mother-les!
Help me, my sorow for to relese,
yf þi wyl it be!

1767

The King
laments his
wife's death,

1770

1771 and prays God
to keep his child
[leaf 136]
alive.

1775

navta.

The storm
increases.

benedicite, benedicite ! 1776

quat wethyr may þis be ?
ower mast woll all a-sondyr. 1778

boy.

The men want
to throw the
Queen's corpse
overboard.

Master, I þer-to ley myn ere ; 1779

it is for þis deð body þat we here ;
cast hyr owt, or elles we synke ond[yr.] 1781

make redy for to cast hyr owt.

Rex.

The King begs
them to put it
and his child on
a rock.

nay, for goddes sake, do natt so ! 1782

& 3e wyll hyr In-to þe se cast,
gyntyll seres, for my love do.
3endyr is a roch In þe west : 1785

as ley hyr þer-on all a-bove,
and my chylð hyr by. 1787

navta.

as þer-to I a-seut well. 1788

& she were owt of þe wessell,
all we xuld stond þe more In hele,
I sey yow werey. 1791

Rex.

The corpse and
child are laid
there,

ly here, wyff, and chylð þe by. 1792

blyssyð mavdleyñ, be hyr rede !
with terys wepyng, and grett cavse why,

and the King
kisses them.

I kysse yow both In þis sted. 1795

now woll I pray to mary mylð
to be þer gyde her. 1797

tunc remigat a montem, et navta dicit.

[leaf 136, back]

[Navta].

The ship reaches
the Holy Land.

pay now, ser, and goo to lond, 1798

for here is þe portt 3af I ondyrstonð,
ley down my pay In my hond,
& be-lyve go me fro. 1801

ex.

| | | |
|-------------------------------------|------|---------------|
| I gravnt þe, ser, so god me save. | 1802 | The King of |
| lo, here is all þi connownt, | | Marcylye pays |
| all-redy þou xall it have, | | the Shipman |
| and a marke more þan þi gravnt. | 1805 | and his Boy, |
| & þou page, for þi good obedyentt, | 1806 | a mark each |
| I gyff yow be-syde yower styntt, | | extra. |
| Eche of yow a marke for yower wage. | 1808 | |

nawta.

| | |
|------------------------------------|------|
| now he þat mað bothe day and nyth, | 1809 |
| He sped yow In yower ryth, | |
| well to go on yower passage! | 1811 |

[PART II. Scene 42.]

Part II. Scene 42
Jerusalem

peter.

| | | |
|---|------|-------------------|
| now all creaturs vp-on mold, | 1812 | St. Peter says |
| þat byn of crystes creacyon, | | that all folk are |
| to worchep Iesu þey ar be-hold, | | bound to wor- |
| nor never a-gens hym to make waryacyon. | 1815 | ship Jesus. |

rex [The King of Marcylye.]

| | | |
|--|------|---------------|
| ser, feythfully I be-seche yow þis daye; | 1816 | The King of |
| wher peter þe apostull is, wete wold I. | | Marcylye asks |
| | | for Peter, |

peter.

| | |
|-------------------------------|------|
| ittis I, syr, with-owt delay; | |
| of yower askyngt tell me qwy. | 1819 |

rei.

| | | |
|---|------|-----------------|
| ser, þe soth I xall yow seyn, | 1820 | |
| and tell yow myn Intentt with-In a whyle. | | [leaf 137] |
| þer is a woman hyth mary mavydley, | | and says that |
| þat hether hath laberyd me owt of mercyll;— | 1823 | Mary Magdalene |
| on-to þe wyche woman I thynk no gyle,— | | has sent him to |
| and þis pylgramage cavyd me to take. | | |
| I woll tell yow more of þe style, | | |
| for to crestyn me from wo and wrake. | 1827 | be baptizd by |
| | | Peter. |

peter.

O, blyssyd be þe tyme þat 3e ar' falle to grace, 1828
 & 3e wyll kepe yower be-leve after my techeyng',
 & alle-only for-sake þe fynd saternas,
 the *commavndme[n]ttes* of god to have In kepyng'.

rex.

The King of
 Marcyll de-
 clares his belief
 in the Trinity,
 for-soth, I be-leve In þe father, þat is of all wvldyng',
 And In þe son, Iesu Cryst, 1833
 also In þe holy gost, his grace to vs spredyng'.
 Christ's death
 and uprising,
 I be-leve In crystes deth *and* his vprysyng'. 1835

Petryr.

ser, þan whatt axke 3e? 1836

Rex.

and prays Peter
 to baptize him.
 Holy father, baptyñ, for charyte,
 Me to save In eche degre
 from þe fyndes bond. 1839

petryr.

In þe name of þe trenite, 1840
 with þis water I baptyse 3e,
 þat þou mayst strong' be,
 A-3en þe fynd to stond'. 1843
Tunc aspargit illum cum aqua.

[leaf 137, back]

rex.

A! holy fathyr, how my hart wyll be sor, 1844
 of cummav[n]ddementt *and* 3e declare nat þe sentens.

petryr.

syr, dayly 3e xall labor¹ more *and* more,
 tyll þat 3e have very experyens; 1847
 with me xall 3e wall² to have more eloquens, 1848
 & goo vesyte þe stacyons by *and* by;
 to nazareth *and* bedlem goo with delygens,
 & be yower own In-speccyon yower feyth to edyfy. 1851

and bids the
 King visit the
 Stacions and go
 to Nazareth and
 Bethlehem.

[¹ MS. labor.] [² ? dwell: wall is to well, flow.]

Rex.

| | | |
|--|------|------------------------------|
| now, holy father, derevorthy <i>and</i> dere, | 1852 | The King of Marcylle says |
| myn Intent now know 3e, | | |
| ittis gon full to 3ere, | | |
| þat I cam to yow ower þe se, | 1855 | |
| crystes servont <i>and</i> yower to be, | 1856 | |
| & þe lave ¹ of hym ever to fulfyll. | | [lawe] |
| now woll I hom In-to my contre. | | he will go home. |
| yower pver blyssynd, gravnt vs tylle, | | |
| þat, feythfully I crave. | 1860 | |

petrus.

| | | |
|------------------------------|------|----------------------------------|
| now In þe name of Iesu, | | Peter gives him his blessing. |
| Cum patre et sancto spiritu, | | |
| He kepe þe <i>and</i> save! | 1863 | |

et tunc rex transit ad navem, et dicit rex.

[PART II. Scene 43.]

Part II Scene 43.
The Holy Land
Shore

[Rex.]

| | | |
|--------------------------------|------|----------------------------------|
| Hold ner, shepman, hold, hold! | 1864 | The King of Marcylle sees him |
|--------------------------------|------|----------------------------------|

boy.

ser, 3endyr is on callyd after cold.

navta.

| | | |
|-----------------------------------|------|--------------|
| A, ser! I ken yow of old. | | old Shipman, |
| be my trowth, 3e be welcum to me. | 1867 | |

Rex.

[leaf 138]

| | | |
|-----------------------------------|------|--|
| now, gentyll marraner, I þe pray, | 1868 | and asks him to take him back to Marcylle. |
| what-so-ewer þat I pay, | | |
| In all þe hast þat 3e may, | | |
| Help me ower þe se. | 1871 | |

navta.

| | | |
|-----------------------------------|------|-------------------------------|
| In good soth we byn a-tenddawnt; | 1872 | The Shipman gladly agrees, |
| gladly 3e xall have yower gravnt. | | |
| with-owtyn ony connownt. | | |
| comme In, In goddes name! | 1875 | |

and tells Grobbe to haul up the sail. grobbe, boy! þe wynd is nor west! 1876
 fast a-bowth þe seyle cast!
 rere vp þe seyll In all þe hast,
 as well as þou canð. 1879
et tunc navis venit ad-circa placeam: rex dicit.

*Part II. Scene 44.
 At sea. The
 Rock. Marcylls
 strand.*

[PART II. Scene 44.]

[Rex.]

They see the Rock master of þe shyp, cast forth yower yee! 1880
 me thynkyt þe rokke I gyn to a-spye.
 gentyll master, 3ether vs gye;
 I xall qwyt yower mede. 1883

navta.

I feyth it is þe same stonð 1884
 þat yower wyff lyeth vp-on);
 where they laid the Queen's corpse, with her child. ye xall be þer even) a-non,
 werely Indede. 1887

[leaf 138, back]

Rex.

The King sees his babe all sound, O þou myty lord of heven) region), 1888
 3endyr is my babe of myn) own) nature,
 preserveyð and keptt from) all corrupcyon!
 blyssyd be þat lord þat þe dothe socur', 1891
 and his wife too. And my wyff lyeth her' fayer and puer!
 fayer' and cler' is hur color to se!
 a! good lord, yower grace with vs Indure, 1894
 My wyvys lyfe for to illumyn). 1895
 A, blyssyd be þat puer vergyn),
 She awakes from her trance, from) grevos slepe she gynnyt revyve!
 A! þe sonne of grace on) vs doth shyne!
 now blyssyd be god, I se my wyff a-lyve! 1899

regina.

and blesses Mary Magdalene for saving her, O *vergo salutata*, for ower savacyon)! 1900
 O *pulcra et casta*, cum of nobyll alyavns!
 O almyty maydyn), ower sowlys confortacyon)!
 O demvr mavdyn), my bodyys sustyñavns! 1903

þu hast wr[a]ppyd vs In wele from all waryawys, 1904 and for taking
 & led me with my lord I[n]-to þe holy lond.
 I am baptysyd, as ye ar, be maryys gyddavns,
 of sent peterys holy hand. 1907

I sve þe blyssyd crosse þat cryst shed on his precyvs 1907
 bloð; 1908 see Christ's
 Cross and
 Sepulchre,

His blyssyd sepulcur also se I;
 whe[r]for, good hosbond, be mery In mode,
 for I have gon þe stacyounes by and by. 1911 and go the
 Stacions.

Rex.

I thanke it, Iesu, with hart on hye;
 now have I my wyf and my chylð both. 1912 The King
 thanks Jesus,
 I thankytt, mavdleyñ and ower lady,
 and Mary
 Magdalene.
 & ever shall do with-owtyn othe. 1915

et tunc remigant a monte, et navta dicit.

[Navta.]

Now ar 3e past all perelle; 1916 [leaf 139]
 Her is þe lond of mercyll!
 now goo a lond, ser, whan 3e wyll,
 I pr[a]ye yow for my sake. 1919 The King and
 Queen reach
 Marcyll,

rex.

godamercy, lentyll marraner!
 Her is x ti of nobylles cler, 1920 pay the Ship-
 man £10, and go
 ashore.
 And euer þi frynd both ferre and ner;
 cryst save þe from wo and wrake! 1923

Here goth the shep owȝt of the place, and mavd-
 [leyñ] seyth.

[PART II. Scene 45.]

Part II. Scene 45

[Mary Maudleyñ.]

o, dere fryndes! be In hart stabyll, 1924 Mary Magdalene
 & [thynk] how dere, cryst hathe yow bowth!
 A-ȝens god be nothyng vereabyll;
 thynk how he mad all thyng of nowth. 1927
 thow yow In poverte sumtyme be browth,
 [y]itte be In charyte both nyth and day,
 and bear their
 troubles
 patiently,

for Poverty is
God's house.

Blessed are the
meek,

and the feeders
of the hungry.

They who de-
stroy sin are the
Children of Life.

leaf 189, back]

The King and
Queen kneel
down before

for þey byn blyssyd þat so byn sowth,
for pauptas est domum Dei ;

god blyssyt alle þo þat byn meke *and* goodþ,
& he blyssyd all þo þat wepe for synne.

þey be blyssyd þat þe hungor *and* þe thorsty gyff fode,
þey be blyssyd þat byn mercyfull a-ȝen wrecched men,

þey byn blyssyd þat byn dysstroccyon of synne,

thes byn callyd þe chyldyren of lyfe,

On-to þe wyche blyse bryngþ both yow *and* me,
that for vs dyyd on þe rode tre. **amen.**

**Here xall þe kyng and þe quene knele down : rex
dicit.**

[The King of Marcyllé.]

Mary Magdalene Heyll be þou, mary! ower lord is with the! 1940
and hail her as
their help
the helth of ower sowlls *and* repast contemplatyff!
Heyll, tabyrnakyll of þe blyssyð trenite!
Heyll, covnfortabyll sokor' for man *and* wyff! 1943

Regina.

and the savor of the Queen and her boy. Heyll þou chosyn *and* chast of⁴ *wommen* alon! 1944
it passyt my wett to tell þi nobyllnesse!
þou relevyst me *and* my chylð on þe rokke of ston),
& also savyð vs be þi hye holynesse. 1947

Mary.

| | | |
|---|--|------|
| Mary welcomes them, | welcum hom), prynse <i>and</i> prynsses bothe ! | 1948 |
| | welcum hom), yong prynsse of ðew <i>and</i> ryth ! | |
| | welcum hom) to <i>your</i> own) erytage <i>with</i> -owt othe, | |
| | and to alle <i>yower</i> pepyll present In syth ! | 1951 |
| and says they have become God's own knights. | now ar 3e be-cum goddes own) knyghth, | 1952 |
| | for sowle helth salve ded 3e seche, | |
| | In hom) þe holy gost hath take resedens, | |
| | & drevyn) a-syde all þe desepcyon) of wreche ; | 1955 |
| | & now have 3e a knowle[ge] of þe sentens, | |
| | How 3e xall com) on)-to grace. | |
| She gives the King back his goods. | but now In <i>yower</i> godes a-3en) I do yow sese ; | |
| [leaf 140] | I trost I have governyd þem) to <i>yower</i> hertes ese ; | 1959 |

now woll I labor forth, godd to plese, 1960 Mary Magdalene
more gostly strenkth me to purchase.

rex.

O, blyssyd mary, to comprehend, 1962 is askt by the
Ower swete sokor, on vs have pete! King and Queen

regina.

To departe from vs why shold 3e pretende? not to leave
O blyssyd lady, putt vs nat to þat poverté! 1965 them.

Mary.

Of yow and yowers I wyll have rememberavns, 1966
& dayly yow^r bede woman for to be, She promises to
þat alle wyckydnesse from yow may have deleverans, pray for them;
In quiet and rest þat leve may 3e. 1969

rex.

now tname, yower puer^r blyssyng^r gravnt vs tulle!

mari.

The blyssyn of godd mott yow fulfyll! 1971 she blesses
ille vos benedicatt, qui sene¹ fine vivit et regnat! them,

Her goth mary In-to þe wyldyrnesse, and þus and then goes
seyyng Rex. into the Wilder-
ness.

Rex.

A! we may syyn and wepyn also, 1973 The King and
þat we have for-gon þis lady fre; Queen of
it brynggytt my hart In care and woo, Marcyll weep
þe whech ower gydde and governor shold a be. 1976 at Mary's going.

Regina.

þat doth perswade all my ble, 1977
þat swete sypresse þat she wold so;
In me restytt neyther game nor gle,
that she wold from owere presens goo. 1980 [leaf 140, back]

Rex.

now of hyr goyng I am nothyng glad, 1981 The King
But my londdes to gyddyn I mvst a-plye: resolves to guide
his folk.

[¹ for sine.]

Lyke as *sancte peter* me badde,
 The King of Chyrchys In cetyys I woll edyfyē, 1984
Mareylle will & who-so a-zens ower feyth woll replye,
build churches,
 punish heretics, I woll ponynsch [s]wych personnes with perplyxcyon;
 Mahonð and his lawys I defye. 1987
 A! hys pryde owt of my love xall have polucyon,
 and give him- & holle on-to Iesu I me be-take. 1989
 self wholly to
 Jesus.

Part II. Scene 46.
 The Wilderness.

[Part II. Scene 46.]

Mari In herimo.

In þis deserte abydyn wyll wee; 1990
 My sowle from synne for to save,
 Mary Magdalene I wyll ever abyte me with humelyte,
resolves to live & put me In pacyens, my lord for to love; 1993
in humility, In charyte my werkes I woll grave,
and charity, And In abstynens all dayys of my lyfe.
and abstinence, Thus my concyeñs of me doth crave; 1996
 than why shold I with my consyens st[r]yffe? 1997
 & ferdar-more I wyll leven In charyte,
 at þe reverens of ower blyssyd lady,
 In goodnesse to be lyberall, my sowle to edyfyē; 2000
 of wordly fodes I wyll leve all refectyon;
 feeding only on Be þe fode þat comyt from heven on hye,
 food from Be thatt god wyll me send, be contemplatyff. 2003
 heaven.
 [leaf 141]

Part II. Scene 47.
 Heaven.

[Part II. Scene 47.¹]

Iesus.

O! þe swettnesse of prayers sent on-to me, 2004
 fro my wel-belovyd frynd with-owt waryovñs!
 with gostly fode relevyd xall she be.
 Jesus bids angelles! In-to þe clowdes ye do hyr havñs; 2007
Angels draw þer fede with manna to hyr systynovns;
Mary up into with Ioy of angylles þis lett hur receyve;
the clouds, Byd hur In Ioye with all hur afyawñs, 2010
and there feed for fynddes frawd xall hur non deseive. 2011
her with manna.

¹ The upper stage of the Pageant-Waggon. No doubt a curtain was drawn before Mary on the lower stage.

ij^{us} angelus.

O þou redulent rose þat of a vergyn sprong!¹

The Angels
praise Mary
Magdalene,

O þou precyus palme of^t wytory!

O þou osanna, angelles song!

2014

O precyus gemme born of ower lady!

lord, þi commar[n]ddement we obbey lowly.

and say they'll
obey Christ's
hest.

to þi servant þat þou hast gravntyd blysse,

2017

we angelles all obeyynⁿ devoutly;

we woll desend^t to þen wyldernesse.

2019

[PART II. Scene 48.]

Part II. Scene 48.
The Wilderness,
then the Clouds.

Here xall to angylles desend In-to wyldyrnesse;
and other to xall bryng an oblie, opynly aperyng
a-loft In þe clowddes; þe to be-nethyn xall bryng
mari, and she xall receyve þe bred, and þan go
a-ȝen In-to wyldyrnesse.

ij^{us} angelus.

Mari, god gretyt þe with heavenly Influens,

2020

An angel tells
Mary that

He hath sent þe grace with heavenly synys;

þou xall bynⁿ onoryd with Ioye and reverens,

In-hansyd In hevenⁿ above wergynnes.

2023

[leaf 142, back]

þou hast byggyd^t þe here among^t spynys,

2024

god woll send^t þe fode be revelacyon;

þou xall be receyvvyd^t In-to þe clowddes,

2027

she shall be
taken up into
the clouds and
fed there.

gostly fode to reseyyve to þi savacyon).

Mari.

fiat voluntas tua In hevenⁿ and erth!

2028

now amⁿ I full of^t Ioye and blysse;

lavd and preyse to þat blyssyd byrth!

I amⁿ redy, as his blyssyd wyll isse.

2031

Her xall she be halsyd with angelles with
reverent song.

The angels draw
her up into the
clouds,

Asumpta est maria in nubibus; celi gavdant,
Angeli laudantes felium Dei; et dicit mari:

O þou lord of^t lorddes, of^t hye domenacyon!¹

2032

and she praises
and thanks
Jesus.

In hewenⁿ and erth worshpepyd be þi name.

[¹ MS. sporing]

How þou devydyst me from hovngur and wexacyon,
 O gloryus lord, In þe is no fravddes nor no defame!
 but I kuld serve my lord, I wer to blame, 2036
 wych fullfyllyt me with so gret felicete,
 with melody of angylles shewit me gle and game,
 & have fed me with fode of most delycyte. 2039

Part II. Scene 49.
 The Wilderness.

[PART II. Scene 49.]

Her xall speke an holy prest in þe same wyldyr-
 nesse þus seying þe prest.

[The holy Prest.]

A Priest begs
 Jesus, by his
 7 names,

O lord of lorddes! what may þis be? 2040
 so gret mesteryys shewyd from heven),
 with grett myrth and melody,

[leaf 148]

to let him see
 Mary Mag-
 dalene.

with angylles brygth as þe lewyn). 2043
 Lord Iesu, for þi namys sewynne,
 as gravnt¹ me grace þat person to se. 2045

Her he xal go in þe wyldyrnesse and spye mari
 in hyr devocyon, þus seying þe prest.

He goes near,
 sees her, greets
 her,

Heyl, creature, crystes delecceon! 2046

Heyl, swetter þan sugur or cypresse!

Mary is þi name be angylles relacyon),
 grett art þou with god for þi perfythnesse. 2049

þe loye of Ierusallem shewyd þe expresse,

þe wych I never save þis xxx wynter and more;

wherfor I know well þou art of gret perfy[t]nesse,

I woll pray yow hartely to she[w] me of yower lord.

and asks her
 about her Lord.

mari.

Mary says she's
 livd 30 years in
 her cell,

Be þe grace of my lord Iesus, 2054
 þis xxx wynter þis hath byn my selle,²

has been raisd
 up to heaven
 thrice a day,

& thryys on þe day enhansyd þus,
 with more Ioy þan ony tong can telle. 2057
 never creature cam þer I dwelle,

[¹ MS. grvant.]

² This beats Shakspeare's growing babies into the marriageable Marina and Perdita in the course of *Pericles* and *Cymbeline*.

tyme nor tyde, day nor nyth,
 þat I can with spece telle,
 But a-lonly with goddes angylles brygth. 2061 and held con-
 But þou art wolcum on-to my syth 2062 verse with none
 yf þou be of good conversacyon;
 as I thynk In my delyth,
 Thow sholddyst be a man of devocyon. 2063 [leaf 143, back]

prest.

In crystys lav, I am sacryed a pryst, 2066 The Priest says
 mynystryyð be angelus at my masse. that he conse-
 I sakor þe body of ower lord Iesu cryst, crates Christ's
 & be þat holy manna I leve In sowthfastnesse. 2069 body,
 and lives on it.

Mari.

now I rejoyse of yower goodnesse, 2070
 But tyme is comme þat I xall asende.

pryst.

I recummend me with all vmbylnesse,
 On-to my sell I woll pretend. 2073 He goes back to
 Her xall þe prest go to his selle, þus seyyng his Cell.
 Iesus.

[PART II. Scene 50.]

Part II. Scene 50.
 Heaven.

Iesus.

now xall mary have possession, 2074 Jesus says that
 be ryth enirytauns a crown to bere; Mary shall dwell
 she xall be fett to everlastyng savacyon, in joy.
 In Ioye to dwell with-owtyn fere. 2077
 now, angelus, lythly þat 3e wer' ther! 2078 He bids the
 On-to þe prystes sell a-pere þis tyde; angels tell the
 my body In forme of bred þat he bere, Priest to go and
 Hur for to hossell, byd hym provyde. 2081 housel her.

j^w angelus.

o blyssyd lord! we be redy, 2082
 yower massage to do with-owtyn treson.

ij^w angellus.

to hyr I wyll goo and make reportur,
 how she xall com to yower habytacyon. 2085

*Part II. Scene 51.
The Wilderness:
the Priest's Cell.*

[PART II. Scene 51.]

**Here xall ij angylles go to mary and to þe prest,
þus seying þe angelles to þe prest.**

[angels.]

The angels bid
the Priest take
the Last Sacra-
ment to Mary.
[leaf 144]

They'll bear
lights before it.

ser pryst, god cummav[n]dytt from heven region, 2086
þe xall go hosyll his servont expresse,

And we with yow xall take mynystracyon,

to bere lyth be-fore his body of worthynesse. 2089

pryst.

angylles, with all vmbyllnesse, 2090

In a westment I wyll me aray,

to mynystyr my lord of gret hynesse,

straytt þer-to I take þe way. 2093

*Part II. Scene 52.
The Wilderness:
Mary's Cell.
Then, Heaven.*

[PART II. Scene 52.]

ijth angelus In herimo.

Mary, be glad, and In hart strong, 2094

to reseve þe palme of grett wytory;

An Angel tells
Mary of her
coming death.

þis day þe xall be resevyd with angelles song;
yower sowle xall departe from yower body. 2097

mari.

A! good lord, I thank þe with-owt weryawñs, 2098

þis day I am grovndyd all In goodnesse,

with hart and body conclvdyd In substawnñs;

I thanke þe lord with speryt of perfythnesse. 2101

Another appears
with the Priest,

**Hic aparuit angelus et presbiter cum corpus
domenicum.**

[Presbiter.]

þou blyssyd woman, invre In mekenesse, 2102

and the Bread
of Life for Mary.

I have browth þe þe bred of lyf to þi syth,

to make þe suer from all dystresse,

þi sowle to bryng to euerlastyng lyth. 2105

Mari.

O þou myhty lord of hye mageste, 2106

She takes it,

þis celestyall bred for to determyn,

thys tyme to reseve it In me.

[leaf 144, back]

Her she resevyt it.

- my sowle þerwith to illumyn, 2109
 I thank þe lord of ardent love. 2110 and thanks God.
 now I know we'll I xall nat opprese.
 Lord, lett me se þi loyys above!
 I recumdmend my sowle on-to þi blysse. 2113 she commend^s
 her soul to Him,
 Lord, opyn þi blyssyd gates! 2114 prays Him to
 open heaven to
 thys erth at thys tyme ferven[t]ly I kysse. her:
 In manus tuas, Domine—
 Lord, with þi grace me wysse!— 2117
 Commendo spiritum meum! redemisti me,
 Domine Deus veritatis! 2119 He has redeemed
 her.
 j^m angelus.
 now reseyre we þis sowle, as reson^{is} is, 2120 The 2 Angels
 In heven to dwelle vs a-mongt.
 ij^m angelus.
 with-owtyn end to be in blysse, and the folk in
 heaven sing a
 now lett vs syngt a mery songt. 2123 glad song over
 Mary's bliss
 gaudent In celis.¹
 pryst.
 O! good god! grett is þi grace; 2124 The Priest
 O Iesu! Iesu! blessyd be þi name; rejoices over
 Mary's end,
 A! mary! mary! mych is þi solas,
 In heven blysse with gle and name; 2127
 þi body wyl I cure from alle maner blame, 2128
 & I wyll passe to þe bosshop of þe sete,
 thys body of mary to berye be name,
 with alle reverens and solemnyte. 2131
 sufferens of þis proces-e, thus enddyt þe sentens 2132 [leaf 145]
 that we have playyd In yower syth. Our Play is
 done.
 Alle-myhty god, most of magnyfyceñs,
 mote bryngt yow to his blysse so brygth,
 In presens of þat kyngt!— 2136
 now, frendes, thus endyt thys mater,— 2137 May God bring
 you all to bliss!

¹ ? Draw the curtain from the upper stage of the Pageant-Wagon, and all join in the Finale with the two (or three) Angels and Priest below. Or, ought a last Scene to begin with l. 2120?

| | | |
|-----------------------|---|------|
| | to blysse bryng' þo þat byn here! | |
| Let's sing the | now, clerkys with woycys cler, | |
| 'Te Deum.' | Te Deum laudamus lett vs syng'. | 2140 |
| <i>The Play ends.</i> | Explicite oreginale de sancta Maria magdalena. | |
| <u>Epilogue.</u> | yff Ony thyng' Amysse be, | 2141 |
| | blame connyng', and nat me : | |
| | I desyer þe redars to be my frynd', | |
| | yff þer be ony amysse, þat to amend'. | 2144 |

A MORALITY OF WISDOM,
WHO IS CHRIST.

*(Imperfect; by a fresh and later hand, introducing the Holborn
Quest, and having no East-Midland xal, &c.)*

How Lucifer tempts the Mind, Will, and Understanding
of Man to sin.

In 8-line stanzas: Scene I, *abat-lcbc*; Scenes II, III, and IV (what's
left of it), *aaab-aaab*. Some stanzas are ryme-linkt with their
followers, as *abat-lcbc—cdcd-dede*.

[THE NAMES OF THE PLAYERS.]

[Wysdam of Christ, p. 139.

Anima, or the Soul, p. 140.

Anima's Five Wyttes, as Five
Vergynes, p. 145.

The 3 Powers of every Christian
Soul:—

Mynde, p. 145, 181, 189.

Wylle, p. 145, 181, 190.

Vnderstandyng, p. 145, 181,
189.

Lucyfer, p. 179.

A shrewed Boy, p. 189.

Mind's 6 Retainers: Indignacion,
Sturdynesse, Malyce, Hasty-
nesse, Wreche, Discorde, p. 197.

Understanding's 6 Jurors: Wrong,
Sleight, Doblenesse, Falsehed,
Ravyne, Disceyte, p. 199.

Will's 6 Women: 3 disguisd as
Gallants, and 3 as Matrons,
p. 200.]

[*The rest, wanting.*]

[A MORALITY OF WISDOM,
WHO IS CHRIST.]

[Scene 1.]

M[yles] B[omefylde].

[leaf 158]

ffyrst entreth¹ Wysdam in a ryche purpyll cloth of gold, with a mantyll of the same ermyned within, havyng a-bought his nek a ryall hood furred with ermyn. vpon his hed a cheveler with browes, a berd of gold of Sympres curled. A ryche Imperiall crowne ther-vpon, set with riche Stonys and perlys. In his left hand a ball of gold with a crosse per-vpon, And in his right hond A regall Sceptre, þus seyng.

Scene 1.

[Wysdam.]

Enter WISDOM.

If ye wyth wete the proprete,
And the resoun of my name Imp[er]iaH,
I am clepyd of hem that in erthe be,
euerlastyng wysdom to my nobley egaH,
Wiche name accordith best in especiaH,
and most to me is conuenient.

1

My name is
Everlasting
Wisdom.

4

AH-though eche person of the trinite be wysdam
eternaH,

Tho' it exists in
each person of
the Trinity,

and aH thre on / euerlastyng wysdam to-gedyr present,
Neuertheles, for-Asmoche as wysdom is properly
Applied to the son be reson,

9

And also it fallith to hym specially
be-cause of his highest generacion;
therfor the belouyd son hath this signyfication,
Customably Wysdam / now god, now man,

yet it's specially
applied to the
Son, who is
both God and
Man.

12

13

¹ The crost h and H, and tagd d, f, n, are not markt in this clarendon type.

Spowse of the chirche and verray patron),
 Wyfe of eche chose sowle : thus wysdam be-gan). 16

Here entreth¹ *Anima* as a mayde in a whight
 cloth of gold, gy[n]tely purfyled with menyver,
 a mantyll of blak, ther-vpon a cheueler lyke to
 wysdam, with a riche chapetelet lasyd be-hynde,
 hangyng down with .ij. knottes of gold and syde
 tassels, knelyng down to wysdam, þus seyng.

The Soul kneels
 to Wisdom,

[*Anima.*]

Hanc amaui *et* exquisiui, 17

fro my yougthe this haue I sought,

and says she's
 desird him for
 her Lover,

To haue to my spouse most specially ;
 for a loue of your shappe am I wrought, 20

[leaf 158, back]

A-bove aȝ hele and bewte that euer was sought.

and lovd him as
 her Light.

I haue louyȝ wysdam as for my light,
 for aȝ goodnesse with hym he brought,

In Wysdam I was made aȝ bewte bright ; 24

Of your name the high felicite, 25

no creature knowith full exposicion).

Wysdam.

Wisdom says he
 is brighter than
 the sun and
 stars,

Sapiencia specialior est sole ;
 I am founden light with-out co[m]parison), 28

Of sterrys a-bove aȝ the disposicion,
 for-sothe of light the very brightnesse,
 Merour of the devyne domynacion,

and is the image
 of God,

And the Image of his goodnesse. 32

Wysdam is better than aȝ wordly precio[s]nesse ; 33

And aȝ that may desyred be

Is not in comparison to my lykenesse ;

length of years
 is on his right
 side ;
 and on his left,
 riches und joy.

the lengthe of the yeres in my right syde be, 36

And in my lefte syde · richesse, ioye, and prosperite.

lo ! this is the worthynesse of my name.

Anima.

A ! Souereyn Wysdam ! if your benygnyte
 wold Speke of love, that were a game. 40

¹ The crost *h* and *H*, and tagd *ȝ*, *k*, *n*, are not markt
 in this clarendon type.

Wysdam.

- Of my love to Speke it is myrable :
 be-holde now, Sovle, *with ioyfull mynde*,
 how louely I am, how amyable,
 to be halysd *and kyssed* of mankynde. 41 Wisdom speaks
 of his Love
- To all clene Sovles I am full hende, 44
 And euer present wher that thei be.
 I love the loueres *with-outyn* ende,
 that ther' loue have stedfast in me. 48
- the prerogatyve of my love is so grett, 49 The least drop of
 that who tast therof the lest droppe, sur
 all lustes *and lykenges* wordely shall lete ;
 thei shall seme tyll hym filthe and ordur. 52
- thei that of the hevy burthen of Synne hath cure, [leaf 159]
 My love dischargeth and purifieth clene ;
 It strengtheth the mende, the sovle maketh pure, 56
 and yevyth wysdam to hem that perfight bene.
- who taketh me to spowse, may veryly wene,— 57 They who wed
 him shall have
 if a-bove all thyng he¹ loue me specialy,— perpetual joy.
 that rest and tranquyllite he shall sene, [MS. ye]
- and dey in Sekyrnesse of ioye perpetuall. 60
- The hey loue of my worthynesse of my love,
 Angell nor man can tell playnly ;
 it may be felt in experience from a-bove,
 but not spoke ne told as it is veryly, 64
- the godly love, no creature can specyfie.
 What wrech is, that louth not this love,
 that louth his louers euer so tenderlye,
 that his Sight from them neuer kan remove. 68

Anima.

- O Worthy Spouse, and Souereyne fayr ! 69
 O swete amyke, our Ioye, our blisse !
 to your love who doth repeyer,
 All felicity in that creatur is ; 72
- What may I yeve you a-geyn for this,
 O creatour, lover of your creatur ?
- What returne can
 man make for
 this love ?

though be our' freelte we do a-mys,
 Your gret mercy euer sparith reddur', 76
 a! Souereyn Wysdam! *sanctus sanctorum*! 77
 What I may I yeve to your most plesaunce?

Wysdam.

Wisdom asks
 for Soul's heart
 and obedience, ffilii! prebe michi cor tuum!
 I aske not ellys of all this Substaunce, 80
 thi clene hert, thi meke obeisaunce;
 yeve me that, and I am content.

Anima.

A! Soueryen Ioy, myn hertes affiaunce!
 The fervour of my love to you I represente; 84
 [leaf 159, back] that mekith my herte, your loue so feruent: 85
 Teche me the Scolys of your devenynte.

Wysdam.

desire not to sauour in cunnynge to excellent,
 But drede *and* conforme your wil to me, 88
 conformity of
 her will to his ffor it is the heleful discyplyne that in wysdam may be:
 The drede of god, that is begynnyng;
 the Wedys of Synne it makith to flee,
 And swete vertuose herbis in the Soule spryng. 92

Anima.

She can know
 him O endeles wysdam! how may I haue knowyng 93
 of thi godhed in-comprehensible?

Wysdam.

by knowing
 herself by knowyng of your-Selff, ye may haue felyng,
 What god is in your Soule Sensyble; 96
 the more knowyng of your-Selff passible,
 the more verily ye shall god knowe.

Anima.

The Soul (of
 Man) O Souereyn Auctour most credible!
 your lesson I attende as I owe, 100
 I that represent her / the soule of man. 101
 asks what a
 soul is. What is a soule, wyll ye declare?

Wysdam.

It is the ymage of god that all by-gan,
And not only ymage, but his lykenesse ye Are.
of All creatures the fayrest ye ware,
In-to the tyme of Adamys offence.

Man's Soul is
the Image of
God,
104
105

Anima.

lord, syth we, thi soules, that nought were thare,
Why of the fyrst man bey we the violence ?

and inherite
Adam's
punishment
108

Wysdam.

ffor euery creatur that hath ben or shall
Was in nature of the first man, Adam.
of hym takyng the fylthe of synne orygynall,
for of hym all creatures cam.
than be hym, of reason ye haue blame,
and be made the brondes of helle.
when ye be bore first of your dame;
ye may in no wyse in hevyn dwelle,
for ye be disfigured be hys synne,
and dampnyd to derkenesse from goddes sight.

109 because it's of
Adam's nature,
112
116
117
a brand of hell,
[leaf 160]
and damnd to
darkness.

Anima.

How doth grace than A-geyn be-gynne ?
What reformyth the soyle to his first light ?

It's re-formd
by Wisdom,
120

Wysdam.

Wysdam, that was god and man right,
Made a full Seth to the fader of hevyn,
by the dredfull deth to hym was dight,
of wiche deth spronge the sacramentes sevyng;
Wiche sacramentes, all synne wasshe a-wey.
ffyrst, baptem clensyth synne orygynall,
And reformeth the soule in feith verrey
to the glorious lykenesse of god eternall,
And makith it as fayer and as celestia
As it neuer diffowled had be,

121 who made full
satisfaction to
God.
From his death
sprang the 7
Sacraments.
124
125
1. Baptism,
which cleanses
the soul.
128

And is cristes owne speciall,
His restyng place, his plesaunt see. 132

Anima.

In a Soul In A soule, what thynges be, 133
are 2 parts;
By wiche he hath his very knowyng?

Wysdam.

| | | |
|---|---|----------------------------|
| <p>1. Sensuality or fleschly feeling, which the 5 Wits serve.</p> | <p>tweyn parties: the on is the sensualite, wiche is clepyd the fleschly felyng; The .v. outward wittys to hym be seruyng; Whan thei be not rulyd ordynatly, the sensualite than with-out lesyng is made the ymage of synne, then of his folý.</p> | <p>136</p> |
| <p>2. Reason, the image of God, by which God knows who serve him;</p> | <p>That other parte, that is clepyd reson, And that is the ymage of godd properly, ffor by that the soule of godd hath cognycion, and be that hym seruyth and louyth duly; Be the nether parte of reason he knoweth discretly, Añ erthely thynges how thei shalbe vsyd, What Suffysith to his myghtys bodyly, And what nedithe not to be refusyd.</p> | <p>140 144 148</p> |
| <p>[leaf 160, back] and man knows what things to use.</p> | <p>These tweyne do signyfie Your disgysyng And your Araye, Blak and Whyte, fowle and fayr verylye; euery soule here / this is no naye; blak, by steryng of synne that comyth al day, Wiche felyng comyth of sensualite; And White, be knowyng of reson verray, of the blissed infinite deite.</p> | <p>149 152 156</p> |
| <p>These 2 parts of the Soul typify black and white dress.</p> | <p>Thus a soule is both flowle and fayr; ffowle as a best, be felyng of synne, ffayr as aungeth of hevyn the hayr, by knowyng of godd, by hys reson withinne.</p> | <p>157 160</p> |

Anima.

Than may I sey thus, and begynne, 161
with .v. prudent virgynes of my Reme,

tho be the .v. wyttys of my soule with-inne,

'Nigra sum, et formosa filia Ierusalem.' 164

Here entreth v. virgynes in white kertelys and mantelys, with chevelers and chapelyttes, and Syng 'Nigra sum, sed formosa filia ierusalem, sicut tabernacula cedar, et sicut pelles salomonis.'

Five Virgins
in white, enter.

Anima.

The daughters of Ierusalem me not lak',
for this dyrke shadowe I bere of humanyte,
That as the tabernacle of Cedar, with-out, it is blak',
and with-Inne, as the skynne of Salomon full of bewte,
'Quod fusca sum, nolite considerare me,
quia decolorauit me sol Iouis.'

165 The Soul says
she's dark out-
side, but
beautiful
within.

Wysdam.

Thus all the soules that in this lyve be,
standyng in grace be lyke to this.
A, *quinque* prudentes! your wittes fyve,
Kepe you clene, and ye shall neuer deface,
ye goddes ymage [n]euer shall ryve,
ffor the clene soule is goddes restyng place;
Thre myghtes, euery cristen soule hase,
Whiche beþ applyeth to the trynityte.

172 Wisdom exhorts
the Five Wits

173 to keep pure.
[leaf 161]

176 Every Soul has
3 Powers:

Mynde.

All thre here lo / by-fore your face.

Mynde.

I. Mind,

Wylle.

Wylle.

II. Will, and

Vnderstandyng.

and vnderstandyng, we thre.

180 III. Under-
standing.

Wysdam.

ye thre declare thanne this,
your signyfication and your propretye.

181

Mende.

I am mende, that in the soule is,
the very figure of the deite.

184 I. Mind is the
image of God.

DIGBY MYST.

L

When Mind
thinks of God's
gifts to her,

Whan in my-selve I haue mynde, *and* se
the benefetes of god And his worthynesse,
how hole I was made, how fayr, how fre,
how glorious, *and* how gentyll to his lyknesse, 188
this insight bryngeth to my mynde

What grates I ough to god a-geyn, [? graces]
that thus hath ordeyned *with-outen* ende
Me in his blisse euer for to reigne; 192

her insufficiency

thanne myn insufficiens is to me peyn
that I haue not wher-of to yelde my dette,
thynkyng my-selff creatur most veyne;

makes her knit
her brows for
sorrow.

than for sorowe my bren I knette, 196
Whan in my mynde I bryng to-gedyr 197

the yeeres and dayes of my Synfulnesse,
the vnstabylnesse of my mynde hedyr *and* thedyr,

Her falls and
frailties have
been so horrible,

Myn horrible fallynges and frelnesse, 200
my-selff right nought than I confesse,

for be my-selff I may not ryse
with-out speciall grace of goddes goodnesse.

thus mynde makyth me my-self to dispise; 204

[leaf 161, back]
that in God
only can she
find comfort.

I seke, and fynde no-where comfort, 205

but only in god my creature;

than vn-to hym I do resort,

and say 'haue mynde of me my sauour!' 208

Thus mynde to mynde bryngeth that fauour;

thus be mynde of me, god I can knowe;

Good mynde of god, it is the fygure;

and this mynde to haue, all cristen owe. 212

Wille.

II. Will is the
likeness of the
Godhead.

And I of the soule am the wyll; 213

of the godhed, lyknesse and a fygur;

with good wyll, no man may spyll,

nor *with-outen* good wyll, of blis be sure. 216

What soule wyll gret mede recur,

he must gret wyll haue in thought or dede,

- Vertuosly sett with conscience pur;
 ffor in wyll onely, standyth mannys dede. 220
 Wyll for dede oft is take, 221 Will is oft taken
 therfor the wyll must wele be disposed, for the deed, and
 thanne ther be-gynnyth all grace to wake, must be well-
 if it with synne be not Anosed; 224 disposd.
 Ther-for the wyll must be wele apposed,
 or that it to the mevynges yeve consent,
 the lybrary of reason must be vnlosed, 228 Before it yields,
 And after his domys to take entent. 228 the Library of
 Oure wyll in god must be only sett, 229 Reason must be
 And for god to do wylfully; open,
 Whan god wyll reysyth, god is in vs knett, and its Dooms
 And he performeth the dede veryly; 232 acted on.
 of hym comyth all wyll sett perfightly, All good Will
 for of our-self we haue right nought, comes from
 but synne, wretchednesse, and foly; God.
 he is begynner and grounde of Wyll and thought. 236 [leaf 162]
 Than this good wyll seid be-fore 237 Every one
 is be-houefull to eche creatur, should haue it,
 if he cast hym to restore
 the soule that hath take of Cure, 240
 Wiche of god is the fygure,
 As longe as the figure is kept fayr, keep it fair,
 And ordeigned euer to endure
 In blisse, of wiche is the very hayr. 244 and liue in blisse.

Vnderstandyng.

- The .iiij.th parte of the Soule is vnderstandyng, 245 III. Under-
 ffor by vnderstandyng I be-hold what god is, standing
 In hym-self begynnyng with-out begynnyng, enables men to
 And ende with-outen ende, that shaft neuer mys. 248 see God,
 Incomprehensible in hym-self he is,
 his werkes in me I can-not comprehend.
 how shuld I holly hym than / that wrought all this? 251 and bellow him.
 thus by knowyng of me, to knowyng of god I ascende.

Understanding
explains God's
attributes.

I know in Aungelys he is desirable, 253
for hym to be-hold; thei desire souereynly;
In his Seyntes most deleitable,
ffor in hym thei Ioye assiduly; 256
In creatures / his Werkes ben most wonderfully,
ffor all this is made by his myght,
bi his wysdam gouernyd / most souereynly,
and be his benygnyte inspired all soules with light. 260
of all creatures he is louyd souereyne, 261
for he is god of eche creature,
and thei be his people that euer shall reigne,
In whom he dwellyth as in his temple sure. 264

Thro knowing
Him, and His
love, Under-
standing loves
[leaf 162, back]
Him.

When I of this knowyng make reporture,
And se the loue he hath for me wrought,
It bryngeth me to love / that prince most pure,
ffor: for loue that lorde made man of nought. 268
This is that loue wiche is clepyd charite; 269
for god is charite, as auctours telles,
and who is in charite, in god dwellith he,
and god that is charite, in hym dwelles. 272

The understand-
ing of God,
compels men to
love Him.

Thus Vnderstondyng of god compelles
To come to charite · than haue his lyknesse, lo.
Blessed is that soule that this speche spellles,
Et qui creauit me, requieuit in tabernaculo meo. 276

Wysdam.

Wisdom shows
how the Soul
loves God,
by its Mind,
Will, and
Understanding.

lo! these · thre myghtes in o soule be: 277
Mynde · Wyth · and Vnderstondyng;
be mynde of god the fadyr, knowyng haue ye;
Be Vnde[r]stondyng of god the sone, ye haue knowyng,
by wyth, wiche turnyth in-to loue brennyng, 281
god the holy gost that clepyd is love:
not thre goddes, but on god in beyng;
thus eche clene soule is simylitude of god A-bove. 284

From these
come Faith,
Hope,

Be mynde, feith in the ffader haue we; 285
hope in our lorde iesu, by vnderstondyng;

- and be wyll in the holy gost, charite. 287 *Charity.*
 lo! these .iiij. princypall vertues of you .iiij. sprynge;
 thus the clene soule standith as a kynge.
 And a-bove all this ye haue fre wyll;
 of that be Ware by-fore all thyng,
 ffor if that peruert, all this doth Spylle. 292
 ye haue .iiij. enemyes,—of hem be-ware!— 293
 the worlde, the flesshe, and the ffende:
 your .v. wyttes, from hem ye spare,
 that the sensualite thei bryng not to mynde. 296
 Nothyng shuld offende god in no kynde;
 And if ther do / se that the nether parte of reason
 In no wyse ther-to lende,
 than the ouer parte shaft haue fre domynacion. 300
 Whan suggestion to the mynde doth appere,
 Vnderstandyng, delyte not the ther-Inne!
 Consent not, Wyll / ylle lessons to lere!
 And than suche sterynges be no synne, 304
 thei do but purge the soule wher is suche contrauersie.
 Thus in me, wysdam, your werkes be-gynne;
 ffyght, and ye shaft haue the crowne of glorie,
 that is euerlastyng ioie, to be parteners ther-Inne. 308

Free-will is
above all.

The Soul's 3
foes are the
World, the
Flesh, and the
Devil
From them, the
5 Wits are to be
kept.

[leaf 163]

The lower part
of Reason is to
be under the
rule of the
higher part.

Begin your
works in
Wisdom,
and win ever-
lasting joy.

Anima.

- Souereigne lorde, I am bounde to the; 309
 Whan I was nought, thou made me thus glorious;
 Whan I perished thurgh synne, thou sayd me;
 Whan I was in grett paret, thou kept me, *Christus*; 312
 Whan I erryd, thou reducyd me, *Iesus*;
 Whan I was ignoraunt, thou taught me truthe;
 Whan I synnyd, thou correct me thus;
 Whan I was hevy, thou confortyd me be ruthe; 316
 Whan I stonde in grace, thou holdest me that tyde; 317
 Whan I falle, thou reiest me myghtily;
 Whan I go wele, thou art my gyde;
 Whan I come, thou receyvist me most louyngly; 320

The Soul
recounts God's
good deeds to
her.

thu hast anoynted me with the oyle of mercy; 321
thy benefetys, lord, be innumerable;

The Soul praises
God for his
goodness.

Wherfor, laude endles to the I crye,
recommending me to thi end[1]es powr durable. 324

Here, in þe goyng out, *the v. wyttes syng* 'tota pul-
cra es' &c. thei goyng be-fore, *Anima next* / and hir
folwyng, *wysdam* and after hym *Mynde, wyll, and*
vnderstondyng, alle .iiij. in whit clothe of golde,
chevelerede and crestyde in on sute. And after þe
song entreth *lucyfere* in a deuely a-ray with out,
and within as a prowde galaunt, seyng thus on
this wyse.

Scene II.
Lucifer, in a
Devil's Dress over
a Dandy's.

[Scene II. (aaab, aaab).]

[Lucifer.]

[leaf 163, back] Out herrowe I rore, 325

ffor envy I lore;

My place to restore,

God's made
Man to take my
place.

god hath made man; 328

all come thei not thore,

Woode and thei wore,

But I'll tempt
him.

I shall tempt hem so sore,

ffor I am he that synne be-ganne; 332

I was an Angel,

I was aungett of light, 333

lucifer I hight,

presumyng in goddes¹ sight,

but now I'm
lowest in Hell.

Wherfor I am lowest in helle; 336

In reformyng of my place, is dight

I hate Man,
and I'll stop his
getting to
Heaven.

Man, whan I haue in most dispight,

Euer castyng me with hem for to fight,

In that heuynly place that he shuld not dwelle. 340

I am as wylly now as than; 341

the knowyng that I had, yet I can;

I know his
weak points,

I know all compleccions of man,

wher-to he is most disposed; 344

And ther-in I tempte hym ay whan,

and I'll mar him
till he's woe
that God made
him.

I marre his myndes to thei wan,

that wo is hym god hym by-gan;

[¹ MS. gooddes.]

- Many an holy man with me is mosed. 348
- Of god, man is the figure, 349 *Man is God's likeness.*
- His symylitude, his pitture,
gloryosest of ony creature
that euer was wrought, 352
- wiche I wyll disfygure
be my false coniecture;
if he tende my reporture,
I shaft bryng hym to nought. 356
- In the soule be .iiij. parties I-wys, 357 *The Soul has 3 parts.*
- Mynde · Wyll · vnderstandyng of blis,
ffigur' of the godhed; I know wele this;
and the flesshe of man that is so chaungeable, 360 *I'll tempt man's flesh.*
- that wyll I tempte, as I gesse.
though that I peruert, synne noon is
but if the soule consent vn-to mys, 363 *But as the Soul must consent to evil,*
- for in the wyll of the soule ben the dedes dampnabyll.
To the mynde of the soule I shaft make suggestion, 365 *I'll tempt that,*
- & bryng his vnderstandyng to delectacion,
so that his wyll make confirmacion;
than am I seker I-noow 368
- That dede shaft sew of dampnacion;
than of the soule the devyll hath dominacion: 369 *[leaf 164] and then damning deeds 'll follow.*
- I wyll go make this examynacion,
To all the develis of helle I make a vowe. 372
- But for to tempt man in my likenesse, 373
- it wold brynge hym to gret ferfulnesse;
I wyll chaunge me in-to brightnesse,
And so hym to be-gyle, 376 *I'll change into a bright being,*
- Syn I shaft shew hym perfightnesse,
and vertu prove it wykednesse:
thus vnder colours all thyng peruerse,
I shaft neuer rest tyll the soule I defyle. 380 *and never rest till I defile man's soul.*

**Here lucyfers devoydeth, and commyth in ageyne
as a goodly galaunt /**

Scene III.
The Devil
bamboozles
Mind, Will, and
Understanding.

Mind declares
he'll follow
Christ's
teaching.

[*Scene III. (aaab, aaab, save 485-492.)*]

Mynde.

My mynde is euer on Iesu, 381
that endued vs with vertu;
his doctryne to sue,
euer I purpose. 384

Vnderstandyng.

Understanding
says that is

Myn vnderstandyng is in trewe,
that with feith vs did renewe;
his lawes to pursue
is swetter to me than the sauour of the rose. 388

Will.

Will says his
will is one with
God's.

And my will is his wyth verily, 389
that made vs his creatures so specially,
yeldyng vn-to hym laude and glory
for his goodnesse. 392

Lucyfer.

Lucifer talks to
Mind:

ye fonnyd ffaders, founders of foly,
vt quid hic statz tota die ociosi?
ye with perisshe or ye it aspy;
the deuyth hath accombred you expresse, 396
Mynde, mynde, ser! haue mynde of this! 397

Mynde.

He is not idyth that with god is.

Lucyfer.

There's a time
for prayer, and
another for
work.

No, Ser, I prove wele þis:
lo, this is my suggestion); 400
aþ thyng hath dew tymes,
prayer, fastyng, labour, aþ thes;
whan tyme is not kept, that dede is mys;
be more plenerly to your informacion: 404
her is a man thet leuith wardly, 405

Ought a man
who has wife
and house,

hath wyff, children, and seruantes besy,
And other charges that I not specify:
to leave work, Is it leffull to this man? 408

To leue his labour vsyð truly?
 his charges parisçh that god̃ yave duly,
 and yeve hym to prayer and ese of body;
 who-so do thus, *with* god̃ is not than;
 Martha plesid̃ god̃ gretly thore.

[leaf 164, back]
 and give himself
 up to prayer?

412

413 Did Martha do
it?

Mynde.

ye, but Maria plesid̃ hym moche more.

lucyfer.

yit the lest had̃ blisse for euer more.
 is not that I-now?

416

Mynde.

contemplatyfe lyff̃ is sett be-fore.

417

lucyfer.

I may not be-leve that in my lore,
 ffor god̃ hym-selff, whañ he was mañ bore,
 what lyff̃ led̃ he? answe're thu nowe!
 was he euer in contemplacion?

420 Did Christ live
in contempla-
tion?

Mynde.

I suppose not, be my relacion.

lucyfer.

and all his lyff̃ was informacion
 & example to mañ.

424

Sumtyme *with* synners he had conuersacion,
 sumtyme *with* holy also communycacion,
 sumtyme he labored̃, prayd̃ - sumtyme tribulacion:
 this was vita mixta, that god̃ her be-gan;
 And that lyff̃ shuld̃ ye her sewe.

428

429

No: but with
 sinners, with
 good men, in
 toil and suffer-
 ing.
 And *his* life,
 men should
 lead.

Mynde.

I can be-leve that ye say is trewe.

lucyfer.

contemplatyff̃ lyff̃ for to sewe,
 It is gret dred̃; and se cause why:
 thei must fast, wake, and pray, euer newe,
 Vse hard̃ levynges, and goyng *with* disciplyne dewe,

Contemplative
 life means

432

fasting,
 watching,
 flogging.

silence, tears, kepe Sylence, wepe, and surfettes eschewe ;
 And if thei faile of this, thei offend god highly. 436
 Whan thei haue wastyd be feyntnesse, 437
 than febyth ther' wittes, and fallyn to fondenesse,
 fully, despair, Summe in-to dispeyr, and summe in-to madnesse :
 madness. wete it wele, god is not plesid with this. 440
 God doesn't like leve, leve · suche syngler' besynesse ;
 this. be in the world, vse thynges necesse,
 Then, be in the the comon is best expresse ;
 world, Who clymyth high, his ffalle grett is. 444
 [leaf 165]

Mynde.

truly me seme ye haue reson. 445

lucyfer.

do as I tell you, Apply you than to this conclusion.

Mynde.¹

I can make no repplycacion,
 your resons be grete, 448
 I can-not for-yete this informacion.

lucyfer.

thyneke ther-vpon, it is your saluacion.
 now and vnderstandyng wold haue delectacion,
 alle syngler deuociouns he wold lete, 452
 use your wits, your .v. wittes a-brode let sprede, 453
 dress well, Se how comly to man is precious wede,
 do many deeds, what worshipe it to be Manfful in dede,
 þat bryngeth in dominacion. 456
 Of the Symple, What profite it to take hed ?
 get riches, be-hold how richesse distroyeth nede ;
 feed well, It makith man fayr, hym wele for to fede ;
 breed children. & of lust and lykyng comyth generacion. 460
 Vnderstandyng, tendr ye this informacion. 461

Vnderstandyng.

In this I fele a maner of delectacion.

[¹ MS. Make.]

luc. fer.

A! ha! Ser! than ther make a pawsacion,
 Se and be-hold the world a-bought, 464 See the world.
 lyteH thyng suffy-syth to saluacion,
 AH maner synnys distroyeth contricion,
 thei that despaye^r mercy haue grett conpu[n]ccion,
 god plesyd best with good wyH no dowte, 468
 therfor WyH, I rede you inclyne, 469
 leue your stodyes tho be devyne,
 your prayers, your penaunce, of Ipocrytes the signe,
 and lede a comownd lyff. 472
 What synne is in mete, in ale, in wyne?
 What synne is in richesse, in clothyng fyne?
 AH thyng god ordeigned to man to inclyne.
 Leve your nyse chastyte, And take a Wyff; 476
 better is fayr frute than foule pollucion. 477
 What seyH sensualite to this conclusion?

Leave your
 studies and
 penance;

enjoy your life!

There's no sin
 in wine and
 money.

Have a wife too!

[leaf 165, back]

With.

As the .v. wyttys yeve informacion,
 It semeth your resons be good. 480

lucifer.

the with off the soule hath fre dominacion;
 Dispute not to moche in this with reason;
 yitt the nether parte to this takith summe Instruccion,
 And so shuld the ouer parte, but he were woode. 484

Don't bother
 about Reason.
 The lower part
 of it agrees; and
 so 'ud the upper,
 if it wasn't
 mad.

With.

me seme, as ye sey, in body and soule¹ 485
 man may be in the world, and be right good.

lucifer.

ya, Ser, be Seynt Powle!
 but truste not these prechours, for thei be not good, 488
 ffor thei flater and lye as thei wer wood;
 ther is a wolfe in a lombe skynne.

Don't trust
 Preachers!
 They flatter and
 lie, and are
 wolves in
 sheep's clothing.

¹ A stanza of Scene I form, *abab, baba*, is here put into the *aaab, aab* of Scenes II, and III and IV.

Wyȝ.

Will agrees to
go in for larks.

ya, I wyȝ no more row a-geyn the flode,
I wyȝ sett my soule on a mery pynne.

492

lucifer.

be my treuthe, that do ye wysely,
godȝ louȝth a clene soule and a mery,
Accorde ye .iij. to-geder by,
& ye may not mysfare.

493

496

Mynde.

So do Mind and to this suggestion agre me.

Vnderstondyng.

Understanding. Delight ther-In I haue truly.

Wyȝ.

And I consent ther-to frely.

lucifer.

Lucifer backs
them up;

A! ha! ser! aȝ mery than, and a-wey car!
go in the world, se that a-bought,
gete goodȝ ffrely, caste no dought;
to the riche, ye se men lowly lought;
yeve to your body that is nede,
& euer be mery; lett reueȝ rought!

500

501

tells em to get
money, and be
jolly.

504

Mynde.

ya! ellys I be-shrewe my snowte.

Vnderstondyng.

and if I care, cathe me the gowte.

Wyȝ.

[leaf 166]
They all say
they will.

And if I spare, the deuyȝ me spele.

508

lucifer.

Go your wey than, And do wysely;
chaunge that syde aray.

509

Mynde.

I it defye.

Vnderstandyng.

we wiſſ be freſſh, and it hape la plu Ioly.
ffare-wele, penaunce !

They'll have
girls,

513

Mynde.

to worſhippys I wyſſ my mynde applie.

honour,

Vnderstandyng.

Myn Vnderstandyng in worſhepys and glorie.

glory,

Wyſſ.

And I in luſtes of lechery,

and lechery,

As was ſumtyme gyſe of fraunce,

517 in French
faſhion.

with why whyppe.

ffareweſſ, quod I ; the denyſſ is vp.

519

Exeuntia.

lucifer.

Of my deſyre now haue I ſumme

520 Lucifer chuckles
over his
ſucceſſ :

weſſ onys brought in-to Cuſtumme,

than farewele, conſciens, he were clumme,

I ſhuld haue all my wyſſ.

523

Reſon, I haue made both deff and dumme,

I've made Man's
Reason deaf and
dumb ;

grace is out, and putt a rome,

whedyr I Wiſſ haue, he ſhaſſ cumme ;

So at the laſt I ſhaſſ hym ſpille.

527

I ſhaſſ now ſtere his mynde

I'll now ſtir him
to Pride,

to that ſynne made me a fende,

Pryde, wiche is a-geyn kynde,

and of all ſynnes hed ;

531

So to couetyſe he ſhaſſ wende,

Covetouſneſſ,

for that enduryth to the laſt ende ;

and vn-to lechery, and I may hym rende,

and Lechery.

than am I ſeker the ſoule is ded.

535

that ſoule, god made incomparable,

536 I'll make his
Soul, God's
likenesſ,

to his lykenesſe moſt amyaſe ;

I ſhaſſ make it moſt reprouable,

Evyñ lyke to a ffende of helle.

539 [leaf 166, back]
like a Fiend of
Hell.

At his ded I ſhaſſ appere informable,

Shewyng hym aȝ hys synnys ab-homynable,
 Prevying his soule dampnable,
 I'll kill the Soul So with dispeyr I shaȝ hym quelle. 543
 with Despair;
 Whyȝ clenness is man kyn, 544
 Verely the soule, godȝ is with-in;
 And whanȝ it is in dedly synne,
 It is veryly the deuelys place: 547
 and by craft win thus by colours and false gynne,
 many from many a soule fro hevynȝ I wyne.
 Wyde to go I may not blynne,
 with this false boy godȝ geve hym ille grace! 551
 Here he takith a shrewede boy with hym, and goth
 his way cryeng.

[Scene IV. (aaab, aaab.)]

Scene IV.
 Mind, Will, and
 Understanding,
 glory in their
 new naught-
 nesses.

Mind is proud of
 his new dress.

Mynde.

lo me here in newe a-ray! 552

[.]

Whyppe, whyrre, care a-way!
 fare-wele, perfeccion! 555

Me semeth my-selfȝ most lykly ay,
 It is but honest, no pride, no nay,
 I wyȝ be ffresshest be my fay,
 ffor that accordithȝ with my complexion. 559

Vnderstandyng.

Understanding And haue here one as ffreshȝ as you, 560
 is so of his Aȝ mery, mery, and gladȝ now!

and money got I haue gete goodȝ, godȝ wote howe;
 anyhow. for Ioye I spryng, I skyppe; 563
 goodȝ makith onȝ mery, to godȝ a vowe.

He bids Con- ffareweȝ, conscience, I knowe not yowe!
 science farewell. I am at ease, had I Inowe;
 567
 truthe, on syde I lete hym slippe.

Will.

Will is jolly too. lo! herȝ onȝ as Ioye as ye; 568
 I am so lykyng, me seme I fle;

I haue a-tastid lust ; farewele, chastite !

Myn hert is euer-more light.

I am full of felicitye,

My delyte is all inberte,

ther' is no Ioye but that in me ;

A Woman me semeth an hevylyn sight.

571 He's tried
pleasure,
[leaf 167]

575 and thinks
Woman a
heavenly sight.

Mynde.

And these ben my syngler solace :

kynde fortune and grace,

kynde nobley of kynred me yovyn hase,

and that makyth me soleyne ;

ffortune in worldes worshepe me doth lace,

grace yevith coryous elequence, and that mase,

that all vnkunynge I disdeyne.

576 Mind has got

noble kin,

579

582 honour and
eloquence.

Vnderstandyng.

and my Ioye is especiaall

to hurde vp rychesse for fere to falle,

to se it, to handele it, to telle it alle,

& streightly to spare,

to be-hold ryche and ryall.

I bost, I avaunt wher' I shaft,

Riches makyth a man equal

to hem sumtyme his souereignes were.

583 Understanding
has hoarded up
riches, and
delights in
handling it.

586

590 Money makes a
man equal to
kings.

WyH.

to me is Ioye most laudable,

ffresshe disgysynge to seme amyable,

Spekyng wordys delectable,

Perteynyng vn-to loue ;

It is Ioy of Ioyes inestimable,

to halse, to kysse the affiable ;

A louer is sone perceyvable

be the smylyng on me whan it doth remove.

591 Will likes

dalliance, and
words and

594

kisses of love.

598

Mynde.

to a-vaunte thus, me semeth no shame,

for galauntes now be in most fame ;

599

Mind is proud of his dress. Courtly persones, men hem proclame;
moche we be sett bye. 602

Vnderstondyng.

[leaf 167, back] The riche covetouse, who dare blame,
Of govele and symonye though he bere the name?
Men now call falseness to be false, men reportith it game,
'Wisdom,' and It is clepyd wysdam: "whar that! quod Wyly." 606

WyH.

think no more of Lechery than a drink. And of lechory to make a-vaunt, 607
men forse it no more than drynke a-taunt:
these thynges be now so conuersaunt,
we seme it no shame. 610

Mynde.

Mind will dress grandly, Coryous aray I wyH euer haunt. 611

Vnderstondyng.

Understanding be false, And I, ffal[s]nesse, to be passaunt.

WyH.

Will fornicate; And I, in lust my fflesh to daunt;
no man dispise these; thei be but game. 614

Mynde.

I reioyse of thes: now let vs synge. 615

Vnderstondyng.

And if I spare euyH, Ioye me wrynge.

WyH.

haue at, quod I: lo! howe I sprynge.
lust makith me wondyr wyld. 618

Mynde.

and they'll all sing a song. A tenor to you both I brynge.

Vnderstondyng.

And I a mene for ony kyng.

WyH.

And but a trebyH I out-wrynge,
the deuyH hym spede that myrth exyled.

622

& cantent.

They sing their
song,

Mynde.

how be this, trowe ye nowe ?

623

Vnderstondyng.

at the best, to god a rowe.

WyH.

as mery as the byrd on bowe,
I take no thought.

626

and are as mery
as birds.

Mynde.

the welefare of this world is in vs, I a-vowe.

Vnderstondyng.

let eche man telle his condicions how.

They say how
they live

WyH.

be-gynne ye, and haue at yowe,
for I am a-shamyd of right nought.

630

Mynde.

this is cause of my worshippe :

631

Mind serves a
great lord,

I serue myghty lorshipe,

And am in grete tendreshippe,

Therfor moche folke me dredys ;

634

[leaf 168]

men sewe to my frendshipe,

for meyntenaunce of her shenshippe ;

I support hem by lordshipe ;

and gets money
for protecting
evil doers.

for to gete good, this a grete spede is.

638

Vnderstondyng.

And I vse Iorourry,

639

Enbrace questes of periury,

choppe and chaunge with symonye,

Understanding
lives by prying
and simony.

& take large yiftes ;

642

Understanding
swears falsely on
Quest. be the case neuer so try,
I preve it false, I swere, I lye,
with a quest of myn affye :
the redy wey, this now to thrift is. 646

WyH.

Will spends
three times
what he gets, and what trowe ye be me ? 647
More than I take, spende I thries thre ;
Sumtyme I geve, sumtyme thei me,
And am euer ffreshe and gaye ; 650
ffewe places now ther' be,
But vncleennesse ye shaft ther se,
and lives in
lust. It is holde but a nysete ;
lust is now comon as thei waye. 654

Mynde.

lawe procedith not for mayntenaunce. 655

Vnderstondyng.

Trouthe recuryth not for abundaunce.

WyH.

Their sins are
not hoeded ; and lust is in so grete vsaunce,
we forse it nought. 658

Mynde.

the world trusts
em ; In vs the worlde hath most affiaunce.

Vnderstondyng.

Non thre be in so grett a-queyntaunce.

WyH.

ffewe ther be out of our allyaunce ;
While the worlde is thus, take we no thought. 662

Mynde.

thought ! nay, ther geyne stryve I. 663

Vnderstondyng.

they have all
they want.
[leaf 168, back] We haue that nedith vs, so thryve I.

WyH.

And gyve that I care, neuer wyve I;
let hem care that hath for to sewe.

666

Mynde.

Who lordship shaH sue, must it by.

Lordship and

Vnderstandyng.

who wyH haue law, must haue mony.

law can only be
got for money.

WyH.

ther' pouert is the male wry,
though right be, he shaH neuer renewe.

670

Poverty never
gets its rights.

Mynde.

wronge is born vp boldly,
though all the world know it opynly;
mayntenaunce is now so myghty,
And all is for mede.

671 Wrong is
upheld.

674

Vnderstandyng.

the lawe is so coloured falsly
by sleightes and by periury;
brybes be so gredy,
that to the pore trowthe is take right non hede.

678

To the poor,
Truth isn't
heeded.

WyH.

wno gete or lese, ye be ay wynnand;
mayntenaunce and periury now stand;
ther' wer' neuer so moche reynand
seth god was bore.

679

Maintenance
(support of
wrong), Perjury

682

Mynde.

And lechory was neuer more vsande,
of lernyd and lewyd in this lande.

and Lechery
prevail

Vnderstandyng.

so we thre be now in hande.

WyH.

ya, ana most vsyd euery-wher.¹

686 everywhere.

¹ The ryme needs 'whore.'

Mynde.

Mind, Will,
and Under-
standing agree
to get up a
Dance.

now wyth we thre do make a daunce,
of tho that longe to our^r retenaunce,
comyng in be countenaunce,
this wer^r a disporte. 687

Vnderstandyng.

therto I geve accordaunce,
of tho that ben^r of myn affyaunce. 690

Wyth.

Mind or
Maintenance
(backing of
wrong)
calls in his crew
of 7 :

let se be tyme, ye meynテナunce,
clepe in first your resort. 694

Here entre vj disgysed in the sute of mynde,
with red berdes and lyons rampaunt on here
crestes, and iche a wardere in his hande; hir men-
stralle, trumpes. eche answeere for his name.

Mynde.

[leaf 169]
Indignacion,
Sturdynesse,
Malice,
Hastynesse,
Vengeance,
Discord,
Maintenance,—

let se, com In, Indignacion and sturdynesse, 695
Malyce also and hastynesse,
wreche and discorde expresse,
And the .vijth. am I, mayntenaunce. 698
Vij. is a nombyr of discorde and inperfightnesse.

the Devil's
Dance,—

lo, her^r is a yomanry with loveday to dresse, 700
And the deuyth had swore it, thei wold^r bere vp falsnesse,
And mayntyn^r it at the best; this is the develys daunce;
and here menstrellys be conuenyent, 703

and Trumpets
to fit em.

ffor trompys shuld^r blowe to the Iugement;
of batayle also it is one instrument, 706
yevyng comfort to fight;
therfor thei be expedient
to these meny of^r mayntement,
blow¹ sett, se madame regent,

Dance away,
lads! Your
hearts are light.

and daunce, ye laddes, your hertes ben^r light! 710
lo! that other^r spare, this meny will spende. 711

Vnderstandyng.

ye! who is hym shall hem offende?

¹ is altered to 1, or vice-versa.

Wyȝ

who wyȝ not to hem condescende,
he shaȝ haue thretys.

714

Mynde.

thei spille, that lawe wolde amende.

Law-Reformers
shall be smasht.

Vnderstondyng.

yit mayntenance, no man dare reprehende.

Wyȝ.

these meny, thre synnys comprehende
pryde, Invy, and wrathe in his hestys.

718

Vnderstondyng.

now wyȝ I thaȝ be-gynne my traces :
Iorour in one hood berith to ffaces,
fayre speche and falsehed in on space is,
is it not ruthe?

719 Understanding
then calls on his
crew,

the queste of holborn come in-to this places,
a-geyne the right euer thei rechases,
of whom thei hold not hard his grace is,
many a tyme haue dampnyd truthe.

722

the Holborn
Quest

726

Here entriȝe vj. Iorours in a sute gownyde with
hoodes a-bowte her nec[kes], hattes of maynten-
aunce ther-vpon vyserede diuersly, here myn-
stralle a bagpy[pe].

[leaf 169, back]
6 Perjururs
come in :

Mynde.

let se first wronge and sleight,
doublenesse and falsehed shew your myȝht,
now ravyne and disceyte.
now holde you here to-gedyr,
this menyes conscyens is so streyte,
that report as mede yevith beyte.

727 Wrong, Sleight,

Doubleness,
Falsehood,
Ravine, Decent,

730

her is the quest of holborn, an euyȝ endyrecte,
thei daunce all this londe hyder and thedyr,
and I, periury, your foundour;
Now daunce on vs all, the world doth on vs wonder.

734

making up the
Holborn Quest,

735

with Perjury,
the 7th.

lo ! here is a meyne loue welefare.

737

Mynde.

ye, thei spende, that true men spare.

WyH.

This Holborn
Quest 'll give
any verdict for
a bribe.

haue thei a brybe, thei haue no care
who hath wronge or right.

740

Mynde.

thei forse not to swere and stare.

WyH.

though all be false, lesse *and* mare.

Vnderstandyng.

wiche wey to the wode wyth the hare,
thei knewe, *and* thei at rest sett als tight ;
some seme hem wyse

744

745

They're sons of
Covetousness.

ffor the ffader of vs, covetyse.

WyH.

now, mayntenaunce *and* periury
hath shewed the trace of her company ;

747

Will says he'll
bring in his
crew of Lechers.

ye shall se a spryng of lechery,
pat to me attende.

750

her forme is of the stewys clene rybaldry,
thei wene sey soth whan that thei lye ;
of the comon thei synge eche weke by *and* by ;
thei may sey with tynker, ' I trowe late amende.'

754

So his, or
Lechery's, &
Retainers come
in.

Here entre vj womane in sute, [thre] disgysede
as galautes, *and* thre as matrones, with wonder-
fulle vyders, conregent ; here mynstrallys, an
hornpype.

[The rest is wanting.]

[End of the Digby MS. But as a stray Play, which no
doubt once formed part of this MS, has been found in
another MS, it is added here.]

[The following sketch of the rest of the play is from Mr. J. P. Collier's account of the Macro MS. (after, the late Hudson Gurney's, and just promist me on loan by the Trustees of his Will (9 March, 1880) in his *Hist. of English Dramatic Poetry*, (1833 and) 1879, ii. 210-12 :—

“They [Will's 6 Retainers] are called Recklesshood, Idleness, Surfeit, Greediness, Spouse-breach, and Fornication. The minstrels play ‘a hornepype’, and they all dance until they quarrel, when Mynde exclaims in a rage :—

‘Hurle hens these harlots, here gyse ys of France!’

and the eighteen mutes being driven off, Mind, Will, and Understanding remain on the stage. Mind says to his two companions :

‘Leve then thys dalyance,
Ande set we ordenance
Off better chevesaunce [enterprise—J. P. C.]
How we may thryve.

Undyrstondyng.—At Westmynster, with out varyance,
The nex terme shall me sore avaunce
For retornys, for enbraces, for recordaunce;
Lythlyer to get goode, kan no man on lyve.

(p. 211) *Mynde*.—And at the parvyse¹ I wyl be
A Powlys, be-twyn two and three
With a meny folowyng me . .

Wyll.—Ande ever the latter, the lever me :
Wen I come lat to the cyte,
I walke all lanys and weys to myne affynyte;
And I spede not ther, to the stewys I resort.’

They continue to converse in this strain for some time, Understanding dwelling, especially, on the tricks of the law. Just as they are about to make their *exit*, in order to eat and drink together, Wisdom unexpectedly enters; while *Anima*, having been disfigured and corrupted by Mind, Will, and Understanding, ‘apperythe in the most horrybull wyse, fowlere than a fend.’ She afterwards gives birth to six of the deadly sins, and the operation is thus described :—‘Here rennyt out from undyr the horrybull mantyll of the Soule, six small boys in the lyknes of devylls, and so retorne ageyn.’ *Anima* becomes sensible of her dreadful transformation, and Mind, Will, and Understanding find that they are the cause of it. It is added :—‘Here they go out, and in the goynge the Soule syngyth in the most lamentabull wyse, with drawte notes, as yt ys songyn in the passyon wyke’; in allusion probably to the prolonged manner of drawing out the notes of psalms at that season.

¹ *Parvyse* means the Portico. This passage settles the doubt (see Glossary to Tyrwhitt's *Chaucer*, *voc.* ‘Parvis’) as to where the Parvis at London was situated : it was where lawyers met for consultation—viz. the portico of St. Paul's Cathedral. . . .—J. P. C.

"Wisdom makes a long speech, in order to give the characters time to dress themselves; after which, 'here entrethe *Anima*, with the five wyttys goynge before; Mynde on the on syde, and Undyrstondynge on the other syde, and Wyll folowyng, all in (p. 212) here fyrst clothynge, her chappeletts and crests, and all havynge on crownys, syngynge in here commynge'. Mind, Will, and Understanding renounce their evil courses, and *Anima* rejoices in the change. The conclusion or epilogue, not assigned to any character, is as follows:—

'Folīs qui timetis Deum

Orietur sol rusticum.

The tru son of ryghtusnes.

Wyche that ys our lorde Jhu,

Shall sprynge in hem that drede hys meknes.

Nowe ye must evry soule renewe

In grace, and vyces to eschew,

And so to ende with perfection,

That the doctryne of wysdom we may sew.

Sapientia patris graunt that, for hys passyon. Amen.'

At the end is a list of the characters, but it does not include Will, nor any of the persons who have entered to dance."']

NOTE ON THE HOLBORN QUEST, p. 165, l. 773.

The William Smith, Rouge Dragon, whose plans of Cambridge and Canterbury are given in my *Harrison II* (see p. 16* there), wrote also "A Breeff Description of the Farnovs Cittie of London, Capitall Cittie of this Realme of England. &c. Ann°. 1588." Harleian MS. 6363; and from it, leaf 13, I take his account of the City Quest, which shows what the Holborn one ought to have done and been:—

"Wardmote Enquest.

"There is also The Wardmote Enquest, Chosen euery St. Thomas day, in euery ward a quest. And are chosen after this maner. The Aldermen of euery ward, causeth all y^e Inhabitants thereof, to assemble at a Church, or some other place within the said ward, where is chosen out amongst them about 24 parsons, which are called The Wardmot Enquest. And these do sitt all y^e Christmas Hollydaies till Twelfft Day. And call beffore them all such parsons (in their ward) as be noted (yea, or suspected) of any notable cryme, which if they fynd culpable: They present them in wryting, vnder their handes & Sealls, into the guildhall. Also they go into every mans howse within the said ward, & peruse their weights & measures, which, if they ffynd not Iust: they breake them in peeces.

"Also they present euery man, at whose dore the Street is not well paved: also all Strumpetts, Baudes, Raylers, Skolders, & such Lyke, which being found faulty, are punished accordingly. And therefore euery baudy bachelor had need to looke to hym selff."

CHRIST'S BURIAL AND RESURRECTION

A Mystery.

IN TWO PARTS, IN THE NORTHERN DIALECT.*

FROM THE BODLEIAN MS E Musco 160.

PART I TO BE PLAYD ON GOOD FRIDAY AFTERNOON,

PART 2 ON EASTER-DAY IN THE MORNING.

PART I.

(*At Christ's Cross and Sepulchre.*)

Joseph and the Three Maries lament Christ's Death.—With Nicodemus they take his body from the Cross.—His Mother utters her Complaint over him (p. 188, 189, 191—197).—He is buried.

PART II.

(*In Jerusalem and at Christ's Tomb.*)

The Three Maries go to Christ's Sepulchre.—Peter laments his treachery (p. 210); Andrew and John comfort him.—Christ appears to Mary Magdalene (p. 219), and then to the 3 Maries (p. 222).—The Apostles go to the Sepulchre (p. 225).—All sing.

* Originally: See the *awe*, a', all (l. 4, 7, 653, &c.); *awn*, own (p. 188, l. 401); *till*, to (l. 402, 428, 528); *haves thou* (l. 403); *knaw*, know (p. 188, l. 496; p. 189, l. 514, &c.); *awald*, would (p. 189, l. 531; p. 190, l. 564, &c.); *lawly*, lowly (p. 226, l. 1715); *s*, verbal plural; *whiklye*, quickly (p. 186, l. 444; *whantite*, quantite (p. 192, l. 621; p. 196, l. 737); *whik*, quick, living (p. 198, l. 814); *whit*, quite, requite (p. 199, l. 850), &c. See more overleaf.

[THE NAMES OF THE PLAYERS.]

PART I.

| | |
|--|---|
| Josephe of Aramathye. | 2. Mary, the Mother of James. |
| The Three Maries. | 3. Mary Magdalene. |
| 1. Mary Salome (see note 3, p. 54 above). | Nicodemus (p. 184). The Virgin Mary (p. 186). St. John the Evangelist (p. 187). |

Besides these, in Part II (except Joseph and Nicodemus).

| | |
|----------------------|-----------------------------|
| The Angel (p. 205). | St. Andrew, Peter's Brother |
| St. Peter (p. 209). | (p. 213). |
| Jesus (p. 219, 222). | |

Dr. Richard Morris kindly sends me the following note on the Dialect of this Mystery:—

"I've look'd over the 'Mystery' and find that it was originally in the Northumbrian dialect (has 2 and 3 sing. in -s, l. 1469, 1543 (is thou, 184/293); pl. in s, see l. 1426; *till*, sign of infinitive, ll. 992, 1335, 1345, 1580; *sho*, she, &c), but that it has been greatly alter'd and modernized (see footnote on p. 184, good *Northumbrian*).

"Northumbrian and Midland forms are mixed together (cp. *sho* and *shee*; 3rd pers. sing. in *s* and *th*, see p. 182), and whole lines have been alter'd to get a Midland *ryme* (cp. l. 203-4, original endings *wo* and *sho*; for *hee* = she, and not he; p. 202, l. 918-19, *sho* and *go*, original rymes).

"The Midland element is easily recognized to be of the West Midland type.

"1. The text contains a large number of Northern terms.

"2. pt. tense and pp. in -t, 'wipet, blessit, wrappit,' &c., &c.

"3. *Os*, as: This word occurs about 30 times, and as it is common in West Midland work, I take the frequent occurrence of it to be proof positive of Midland influence. The poem is still *Northern*, as distinct from *Southern*."

¹ Cp. pres. participles in -ing, not Northern; the dropping of *n* in past participles of strong verbs not Northern (p. 194).

THE BURIAL OF CHRIST.

[MS. E Museo 160 [once 226], (Bodl. Libr.), leaf 140.¹⁷]

²[This is a play to be played, on part on gudfriday after-none, & þe other part opoñ Ester-day after the resurrectione, In the morowe. but at [the] begynnynge ar certene lynes which [must] not be saide if it be plaide, which (. . . another line cut off).]

The prologe of this treyte or meditatione off the buryalle of Criste & mowrnyng therat.

A Soule that list to singe of loue
 Of Crist, that com til vs so lawe,
 Rede this treyte, it may hym moue,
 And may hym techie lightly with a ve,³
 Off the sorow of Mary sumwhat to knawe,
 Opon gudfriday after-none;
 Also of theapostiles awe,
 And how mawdleyñ sorowe cessit not son);
 And also
 How Iosephe of Aramathye
 And othere persons holye;
 With Nichodeyme worthely,
 How in thair harte had wo.
 Fyrst lat vs mynde how gud Iosephie,
 On this wise wepite Cristes dethe :—

This Treatise
 tells of the
 4 sorrow of Mary,

the Apostles,
 8 Mary Mag-
 dalene,

Joseph of Ari-
 mathea,

Nicodemus,

13
 and Joseph.

15

¹ The MS. is lettered on the back :—"Cronol. Papish Play." The stanzas are almost all 6 lines, *aab, eeb*; some 8, *aaab, eebb*. The Virgin's Complaint, p. 191-3, is mainly in eights, *abab, bebe*, with some sixes and sevens. Some couplets follow it. Parts of it (p. 194-5) have the same burden 'Who can not wepe, com lerne of me,' as the earlier poem in my *Hymns to the Virgin and Christ*, E. E. T. Soc. 1867, p. 126-7.

² In margin of leaf 140 back, at foot.

³ withal.

Iosephe.

Great wrong has
 been wrought
 to-day.

A Lesse ! that euer I leuit thus longe '
 This day to se so grete wronge !
 So fell Cruellitee & paynes stronge
 Were neuer seyn or this ! 19
 Such envy, such rancor, such malesse !
 Of cruell tormentes such excesse !
 O pilate, pilate ! in thy palesse,
 He that neuer did amysse, 23
 Christ's blood
 has flowd, and
 This day was dampnyt ! o Innocent bloode, 24
 Most of vertue, most graciose & gude,
 This day stremyt owt lik a floode
 And lyk a ryvere grete ; 27
 turnd Calvary's
 green to red.
 On caluery mownt, on lenghe & brede !
 O caluery ! thy greyn colore is turnyd to rede
 [leaf 140, back] By a blessit lammes bloode which now is dede.
 Alese ! for faynt I swete, 31
 Remembringe that so cleyne on Innocent shuld dye, 32
 Which ledd his life the most perfityle,
 And wrought sich warkes wonderoslye,
 Ose Iudea can recorde. 35
 What creature
 but God could
 raise a dead
 man,
 What mortall creature, that powre myght haue
 To make a dede man rise owt of his graue,
 Lyinge ther-in iiij dayes tayve,
 But god, the gretist lorde ? 39
 or give sight to
 the blind ?
 A man to haue his sight, born starke blinde, 40
 From Adams Creation where shall we fynde ?
 Or what prophettes can ye call to mynde,
 Of whom maybe verryfyed 43
 So grete a miracle aboue naturs righte ?
 To many othere blind men he gaue the sighte,
 And wrought many wounders by godly myghte,
 As it is well certifiende. 47
 From the hyll I com bot now down, 48
 Wher I left the holy women in dedly swoun.
 O ye pepull of this cetye & of this town,

Herd ye not the Exclamation
 And the grete bruñte which was on the h[i]h,
 "Crucify hym! Crucify hym! slo hym & kiñ!"
 Peace! now harkyn! I pray you stand stiñ;
 Methink I here lamentation.¹

51

The Jews cried,
 "Crucify him!"

thre mariye sais all to-gider in a voce.

55

[leaf 141]

Aiunt iij marie

O most dolorose day! O tym of gretist sorowe!

56

The 3 Maries
 lament.

Mawdleyñ

O sisters,² stand stiñ vn-tyñ to-morowe!
 I trow I may not leue.³

58

Ioseph

I here the mawdleyñ / bitterly compleyn.
 What gud creature / may hym-self refrayn
 In this piteose myscheffe.⁴

Joseph sympa-
 thises.

61

j^a maria.

O day of lamentation!

62

ij^a maria.

O day of exclamations!

Thrid mary.

O day off suspiratione!
 Which Iewes shañ repent!

65

The Maries
 lament again.

Mawdleyñ.

O day most doloruse!

ij^a maria.

O day paynfull & tediose!

¹ Off the wepinge of the iij Maries.

M[An, harkyn how mawdleyñ with the maris iij^a
 Wepis & wringes thair handes on thay goo.]
 These two lines crost through with red ink.

² saide mawdleyne crost through.

³ This line is crost through:

This hard holy Ioseph standinge ryght gayn

⁴ The MS. adds:—[The maries in that statione
 Then saide on this fascione]

Lines crost through.

ij^a maria.

O pepu^h most crue^h & furiose,
Thus to slo an Innocent^t ! 69

ij^a maria

Christ hangs on the Cross, O mawdleyⁿ, your master dere, 70
How rewfully he hinges here,
That set you first in ceile ! 72

Mawdleyⁿ

¶ A ! cesse, sisters ! it sloes my chere !
His dulfu^h deth I may not bere !
Devowt Ioseph^e, I se hym here, 76
Our cares forto keyle.
O gud Ioseph^e, approche to vs nere ;
wounded with a Behold hym wowndit with a spere,
spear ; That louede yow so wey^h ! 79

Iosephe

¶ O¹ mawdleyⁿ, said Ioseph,² I pray you here ;
& your susters als to be of gud chere.

Magdal[eyn

¶ O frende Ioseph ! this prince had neuer pere !
[leaf 141, back] The we^h of mercy / that made me clere ; 84
And that wist ye weile. /
Nay, gude Ioseph^e, com nere & behold ! 85
His body stark and cold. This bludy lammes body is starke & cold.
O ! hadde ye seyn his paynes many-fold,
Ye wal^d haue beyne right sory. 88
Ioseph^e ! luk bettere, behold & see,
In how liti^h space how many woundes bee !
Here was no mercee,³ her was no pitee,
But Crue^h delinge paynfully. 92
O goode Ioseph^e, I am a^h dysmayede 93

¹ gud crosset through, instead of said Ioseph.

² The poetaster has again forgotten that he's writing a play.

³ mercey altered.

| | |
|---|--|
| To see his tendere fleshe thus rewfully arayed, | |
| On this wise so wofully displayed, | |
| Woundit with the nayl & spere ! | 96 |
| O dere Iosephe / I feyH my harte wex cold, | |
| Thes blessite fete / thus bludy to be-hold, | Christ's blessed feet are bloody. |
| Whom I weshid with teres manyfold, | |
| And wyped with my heare. | 100 |
| O how rewfull / a spectakiH itt is ! | 101 |
| Neuer hast bee seyn / ne shaft be after this, | |
| Such cruell rigore to the kinge of blisse ; | |
| The lord that made aH, | 104 |
| Thus to suffere in his humanitee, | The Lord of all has suffered for man's iniquity. |
| And that only for our iniquitee ! | |
| O makere of man ! what loue & pitee | |
| Had thou for vs so thratt ! | 108 |
| O gude Iosephe, was ye not present here ? | 109 |

Ioseph.

| | |
|--|----------------|
| ¶ Yis, moder mawdleyH, it changid my chere. | |
| The wounder was so grete, I yrkit to com nere. | |
| But I was not farre hence. | 112 [leaf 142] |

Magdalena.

| | |
|---|----------------------------------|
| ¶ O Iosephe, If I told you euery circumstance | |
| Of the moste merite & perseueraunce | |
| Of hym þat neuer did offence, | 115 |
| Thys highe kinge þat hinges befor our face, | He never did offence, and yet |
| Displayede on Crosse in this piteos place, | |
| And tell you of his pacience ; | 118 |
| Frende Iosephe, this day am I sure, | 119 |
| Scantly with force ye myght it indure, | |
| But your hart shuld tendere | 121 |
| How he sufferte to be takid, | was taken and scourgd. |
| Sore scourgit & nakit | |
| On aH his body sclender ! | 124 |
| And not-with-standinge your manly hart, | 125 |
| Frome your Ees the teres wald starte, | |

To shew your hevynesse. 127
 Com hithere, Iosephe, & stande ner this rood!
 The Lamb shed his blood, Loo! this lamme spared not to shedd^e his blude
 With most paynfu^{ll} distresse; 130
 Her was more rancore shewed^e than equitee, 131
 Mich more malace than ony pitee,
 I reporte me; your-self behold & see!
 His pain passes all other, His payn passis a^{ll} othere; 134
 A^{ll} if he were the prince of peace,
 Therfor my sorow haves no releace.

Iosephe

¶ Gude mawdleyⁿ, of your mowrnyng^e cease;
 It Ekes my doole, dere moder:¹ 138

Maria Iacobi ij^a

Who can but sorrow for it? Goode frende Iosephe, what creatur maye 139
 But sorow to se this wofu^{ll} daye,
 [leaf 142, back] The day of gretist payne? 141

Maria solamee

¶ ² Wo & sorow must nedes synke
 Mor in our hartes than met & drinke,
 To se our saueyoure slayne. 144

Iosephe.

¶ Alese, women! ye mak my hart to relente, 145
 Beholdinge his body thus torne & rente,
 That inwardly I wepe; 147
 But, gude Mawdleyⁿ, shew vnto me
 The Virgin Mary Where is mary his mothere so free.
 Who haues that maide to kepe? 150

Mawdleyⁿ

A Iosephe, from this place / is sho³ gone. 151
 To haue seyn^e hir, a harte of stone,

¹ MS. has this line crosst through:—

The second Mary began to saye

² The MS. puts before Wo, 'The thrid mary saide,' but it is crosst through.

³ wente crosst through.

| | | |
|---|-----|-------------------------------------|
| For ruthe wald haue relente : | 153 | |
| Right many tymes emanges vs here | | |
| Sche swownyd with most dedly chere, | | swoond. |
| Ose mothere mekest kente. | 156 | |
| With full longe prayere, scant we myghte | 157 | |
| Cause hir parte from this peteose sighte ; | | |
| Scho made many compleynte ; | 159 | |
| Ye saw neuer woman þis wise dismaide ; | | |
| Zebedeus & Iohn hase hir convaide ; | | Zebedee and John have taken |
| To spek of hire I faynte. | 162 | her home. |
| Many men spekes of lamentacion | 163 | |
| Of moders, & of their gret desolation | | |
| Which that thay did in-dure | 165 | |
| When that their childer dy & passe ; | | |
| But of his peteose tender modêr, alas, | | |
| I am verray sure | 168 | |
| the wo & payn passis all other : | 169 | |
| Was ther neuer so sorowfull a mother | | Never was mother so |
| For inward thozt & cure, | 171 | sorrowful as the |
| When sho harde hym for his enmyse praye, | | [leaf 143] |
| And promesid the thefe the blissis aye, | | |
| And to hir-self no word wald saye ; | | Virgin when her Son didn't speak |
| Sche sighid, be ye sure. | 175 | to her, |
| The soune hynge, & the moder stood, | 176 | |
| And euer sho kissid the droppes of blood | | |
| That so fast / ran down ; | 178 | |
| Sche extendit hir Armes hym to brace ; | | |
| But sho myght not towch hym, so high was the place, | | and she could not touch Him. |
| And then sho fel in swoone. | 181 | |

Iosephe

| | |
|--|-----|
| A Gude mawdleyne, who can hir blame, | 182 |
| , To se hir awn son in so grete shame, | |
| With-owt ony offence. | 184 |
| But, mawdleyne, had he ony mynd on hir in his passion ? | |

Mawdleyⁿ

| | | |
|---|---|-----|
| | 3ee, yee, Iosephe ! of hir he had grete compassion, | |
| | Os apperit ^t by evidence ; | 187 |
| | For, hanginge on the Crosse most petyfully, | 188 |
| Christ lookt from the Crosse on His Mother, | He luky ^d on that maide, his moder, rewfully, | |
| | And with a tender cow[n]tenaunce, | 190 |
| | As who say, " modere ! the sorow of your harte Makes my passion mor bitter & mor smarte, Ye ben ^e euer in my remembraunce. | 193 |
| and said that John should comfort her. | Dere modere, becawse I depart os nowe, Io ^h n my Cosyn ⁿ shaft waite on yowe, Your comforte for to bee." | 194 |
| | Loo, he had hyr on his graciouse myn ^d , To teche a ^{ll} chi[^l]der ⁿ to be kind ^e To fader & modere of dewtee. | 199 |
| | This child wald not lefe his moder alone, | 200 |
| [leaf 143, back] | Not-withstandinge hir lamentabit ^t mone & hevynesse. | 202 |

[Io]seph

| | |
|--|-----|
| ¹ A, gud lady, fu ^{ll} wo was shee ! But can ye te ^{ll} what wordes saide hee There in that grete distresse ? | 205 |
|--|-----|

Mawdleyⁿ

| | | |
|-------------------------------|---|-----|
| And in His | ¶ ² O Iosephe, this lame most meke, In his Cruelt ^t tormentes & paynfull ^e eke, But fewe wordes he hadd ^e , | 206 |
| agony, He said "I thirst." | Sau ^e that in grete Agonye He saide thes wordes, " I am thrustye," With chere demure & sadd ^e . | 208 |
| | | 211 |

[I]hoseph

| | |
|--|-----|
| ¶ Mawdleyne : Suppose ye his desire was to drinke? | 212 |
|--|-----|

¹ In the MS. the line before is crosst through :—¶ Than saide
Iosephe right peteoslee.

² ¶ Mawdleyne saide crosst through.

Mardleyn

- ¶ Nay, verrelie, frende Ioseph, I thinke
 He thrustide no lyquore; 214
 His thruste was of charitee; Christ thirsted
 For our faithe & fidelitee,
 He ponderite the rigore, 217
 Off his passion done so cruellye; 218
 For the helth of mannys sauH cheflye for the health of
 man's soul,
 He thrustid & desirede. 220
 And then, after tormente longe,
 & after paynes felt & stronge,
 This mekist lam expyrede: 223 and then died.
 For wikkit synners þis lamm is dede. 224
 Alese! my hart wex hevy os lede,
 Myndinge my writchitnesse. 226
 Where was euer a mor synfull creature
 Than I my-self? nay, nay; I am sure
 Was none of mor offencesse. 229
 O! what displeur is in my mynd, 230
 Rememberinge that I was so vnkynd
 To hym that hinges here, [leaf 144]
 How unkmnd was
 I to Him! 232
 That hinges here so piteoslye
 For my synnes done owtragioslye!
 Mercy, lorde, I requere! 235
 Not-withstondinge the gre[t] enormitee 236
 Of my fowle synnes, & of his humylitee,
 This lambe, this Innocent, Yet He forgave
 me all my foul
 sins. 238
 For my Contrition he forgaue mee
 Only of his fre mercifull pitee;
 Neddes must my harte relente. 241
 This is the sacrifice of remission; 242
 Crist, aH synners havinge contrition,
 Callith to mercy & grace, 244
 Sayinge thes swete wordes, "retorn to mee,
 Leve thy syn, & I shalbe with thee,
 Accepte in every place."
 Had not beyne his most mercyfull consolacione, 248

I, wreche of all wretches,¹ into desperation
 Had fallen right dangerouslye; 250
 My dedes were dampnabill of righte,
 But his mercee accepte my harte contrighite,
 His mercy accepted my contrite heart. And reconsiled me gracioslye. 253
 O mekeste lambe, hanginge here on hye! 254
 Was ther none other meyn but þou must nede dy,
 Synners to reconsyle? 256
 How I sorrow for Him! A, Sisters, sisters! what sorow is in me,
 Beholdinge my master on this peteose tree!
 My harte fayntes; I may no longer dree.
 Now lat me pawse a whyle; 260
 [leaf 144, back] O, where shaft ony comfurth com to mee, 261
 What can comfort me? And to his modere, that Maid so free?
 Wald god, here I myght dye! 263

ij^o Maries.¶² Gud Mawdleyñ, mesure youre distillinge teres!

Mawdleyñ

¶ O sisters,³ who may hold theire cheres?
 His feet that I wiped with my hair Thes are the swete fete I wipet with heris;
 And kissid so deuowtlye; 267
 are pierct with a nail And now to see tham thyrlite with a nayle,
 How shulde my sorowfull harte bot fayle
 And mowñ continually? 270
 Cum hithere, Ioseph, beholde & looke 271
 How many bludy letters beyñ writen in þis buke,
 Small margente her is. 273

Iosephe

¶⁴ Ye, this parchment is stritchit owt of syse.
 O derest lorde! in how paynfull wise

¹ had fallen *crossed through*.² In the MS. these 3 lines are *crossed through*:—
 Ose mawdleyne thus sore did wepe
 The othere ij^o Maryes tuk gude kepe
 And saide righte soberlye³ saide sho *crossed through*.⁴ In the MS. the line before is *crossed through*:
 Than said Iosephe a nobille man of prise

| | | |
|---|-----|-------------------|
| Haue ye tholit this! | 276 | |
| O, all the pepill that passis here-by, | 277 | |
| Beholde here inwardlee with your Ees gostly, | | See, ye folk, was |
| Consider well & see, | 279 | ever fain like |
| Yf that euer ony payn or torment | | this which |
| Were lik vnto this which this Innocent | | Christ has |
| Haves suffert thus meklee! | 282 | sufferd |
| Remembere man! remembere well, & see | 283 | |
| How liberaſt a man this lord was & free, | | |
| Which, to saue mankind, | 285 | to saue Man- |
| On droppe of blude haues not kepit ne sparid! | | kand! |
| Fulſt litil for ease or plesure he carid, | | [leaf 146] |
| By reason ye may finde, | 288 | |
| Which on dropp of blood hase not resaruyd. | 289 | |
| O lord, by thy deth we beyn praseruyd; | | |
| By deth thou hast slayne deth; | 291 | |
| Was neuer no love lik vnto thyn, | | Never was Love |
| That to this meknes thy-selfe wald inclyn, | | like His! |
| & for vs to yelde thy brethe. | 294 | |
| Thou knew ther' were no remedy to redeym syn, | 295 | |
| But a bath of þi blude to bath mans saule in; | | |
| And thou were well ¹ assent | 297 | |
| To let it ren owt most plenteosly. | | |
| Where wer euer sich love? neuer, verrelly, | | |
| That such wise wald content. | 300 | |
| To his fadere, for vs he made a sure render. | 301 | |
| Loo! euery bone ye may nowmbere of his body tender, | | |
| For vntollerabil paynes | 303 | |
| The tormentours sparede no Crueltee, | | |
| With sharp scowrges te-terre his fleshe, ye may see | | His flesh was |
| With thorns thrust in his braynes; | 306 | torn with |
| Grete nayles drevyn, the bones all to brake; | 307 | scourges, thorns |
| Thus in Euery parte the nayles thay did wrake. | | were thrust into |
| O cruell wikkितnese, | 309 | His brains; |
| From the Crowne of the hede vnto the too, | | nails were |
| | | driven into |
| | | Him; His bones |
| | | were broken in |
| | | pieces. |

¹ content crosst through.

| | | |
|---|---|-----|
| | This blessit body was wrappit aȝ in woo, | |
| | In payn & distresse. | 312 |
| Wounds are all over Him, in | In this displaid body, wher' may it be found, | 313 |
| | On spott, or a place, bet ther' is a wound, | |
| | Owther' mor or lesse. | 315 |
| [leaf 145, back] side, head, hands, feet. | Se his side, hede, handes & fete ! | |
| | Lo ! Aȝ his body with blude is wete, | |
| | So paynfull was his presse. | 318 |
| | On yche parte he is paynede sore, | 319 |
| | Saue only the tunge, which euer-more | |
| | For syñners did prayee. | 321 |

Mawdlen.¹

| | | |
|-------------------|--|-----|
| O piteous sight ! | Who saw euer a spektacte more pitevs, | |
| | A more lamentable sighȝt & dolorus ? | |
| | AA ! this wofull daye ! | 324 |
| | Alese, this sorow that I endure | 325 |
| | With grete inwarde hevynes & cure ! | |
| | Alesse, þat I do not dye, | 327 |
| | To see hym dede, made me of noghte, | |
| | And with his deth thus haves me boughte ; | |
| O cruel torment ! | O Cruell tormentrye ! | 330 |
| | O dere master, be ye not displeasid | 331 |
| | Yf I myght dy with yow / my hart wer wel easid ; | |
| | O ! ffaynt, & faynt it is | 333 |

Ioseph.²

| | | |
|-----------------------------|---|-----|
| | What meyn ȝe women, in goddis name ? | |
| | Moder ! to mych sorow / ȝe mak ; ye be to blame ; | |
| | I pray yow, leve aȝ this ! | 336 |
| But He shall rise again, | He that hingeth here of his humilite, | 337 |
| | From deth shaft aryse, for right so saide hee ; | |
| | His wordes must nedes be trewe : | 339 |

¹ The next line in the MS is crosst through :—

¶ To that word mawdlens awnswert thus

² The next line in the MS is crosst through :—

¶ Holy Iosephe awnswertit to this same

This is the finale cawse & conclusioun,
 To bringe our mortall enemy to confusion to subdue Satan,
 And his powere to subdewe. 342
 For this cawse he descendit from þe hevynly place 343 [leaf 146]
 Born of þe mekist virgyn all full of grace,
 Which now most sorowfull is. 345
 For that cawse he did our natur take,
 Thus, by deth, to sloo deth, ffor mannes sake, to slay Death,
 And to restor hym to blysse. 348 and restore Man to Bliss.
 Wherfor, good women, your-self comferte ; 349
 Amongest vs agayn / he shaʒ resorte,
 I trust verrellye ; 351
 I pray yow, compleyn not thus hevylee.

Mawdle[yn.]

¹ Nedes must I compleyn, & that most bitterlee,
 & I shaʒ tell yow whye :— 354
 In-sensibill Creaturs / beynd trovblid, 3e see ; 355 All Nature is troubled.
 The son had lost his sight ; Eclippid was hee ; The Sun was eclipsed ; the
 Therth tremmblide ferfullie ; 357 Earth trembled ;
 The hard flynt & stone / is brokyn in sundre ; Rocks rent.
 Yf resonable creaturs / be trowblid · it is no wonder ;
 And emange all specialle, 360
 I, a wrechit woman / a, wrech ! a, wreche ! 361
 Behold these bludy welles / her may þou feche
 Balme more preciose than golde ! 363
 O ye welles of mercy / dyggide so depe,
 Who may refrayn / who may bot wepe, Who can refrain from weeping at these streams of Christ's blood?
 These bludy streymys to be-holde ? 366
 O fontains flowinge with water of life, 367
 To wash away corrupcion / of wondes infectyfe,
 By dedly syne grevose ! 369
 All with meknesse is mesured this ground, with-out [leaf 146, back]
 dowte,

¹ The line before in the MS. is crosst through :—

¶ Than said Mawdleyne A Iosephe free

Wherin so many springes of mercy flowes owte,
Beholde, how so plenteouse ! 372

*Altera maria.*¹

Mawdleyne, your mowrnynge avaylis nothings. 373
Lat vs speke to Iosephe, hym bertely desiringe
But let us find a way to take the Crucified to the Sepulchre. for To finde some gude waye, 375
This Crucified body down to take,
And bringe it to sepulchre, & so lett make
Ende of this wofull daye. 378

*Ioseph.*²

3e shaft vnderstand yit more, that I 379
Haue beyne with the Iuge Pilat instantlye
Pilate has consented, and For this same requeste, 381
To berye this most holy bodye;
Ande he grauntid me full tenderlye
To do os me thought beste. 384
I haue spokene with Nichodemus also;— 385
Ye shaft se hyme takyn down, or ye go;—
That he taryes so longe, I mervell. 387
A ! I se hym now com vpward the hill.
Cesse of youre wepinge, I pray you, be still;
I trust all shalbe well. 390
Nichodemus, come nerre ! we haue longe for you
thouzt.³ 391

Nicodemus venit.

¶ O worthy lorde, who made all thinge of noght,
[leaf 147] With the most bitter payn to deth is thou broughte;
Thy name blessit bee ! 394

¹ The next line and a quarter are crosst through in the MS :—

¶ The othere Mary myldly gafe awnsweringe
And saide

² The next line is crosst through in the MS :—

¶ Then saide Iosephe gude women & worthy

³ The next 4 lines are crosst through in the MS :—

When that Nichodeme see Crist, bat all boght,
Hinge all hide in his blude,
Than knelide he downe with hartely hevy thoughte,
And saide with milde mude,

O, how a pitefull sight is this,
 To se the prince of euerlastinge blisse
 To hinge here on this tree, 397
 To hinge here thus soo piteoslye! 398
 O most lovinge lorde, thy gret mercy,
 To this have the constreynyð! 400
 Why wold thyn awn pepiH, þi awn flokke,
 Thus crucify the, & nayH uH a stokke?
 Why haves thou not refreynyð? 403
 For fourty yere in wilderness, 404
 Their olde Faders in their progresse
 Thou fed with angelles foode, 406
 And brought tham in-to the land of promission,
 Wher they fand lond in euery condischion,
 And aH thinge that was goodde. 409
 A! A! Is this their gramercy? is this their reward?
 Thy kindnesse, thy gudnese, Can they regard?
 No better but thus? 412
 Notwithstandinge the vesture of þi humanyte,
 That þou were the verrey son of god, þay myzt see
 By myracles most gloriose. 415

Nicodemus la-
ments the Jews'

cruel return to
Jesus for His
goodness to their
fathers,

and when His
miracles showd
them that He
was the Son of
God.

Ioseph.

¶¹ gude brothere, ²of your compleinte² Cesse! 416
 3e renewe agayne grete hevynesse,
 Now in thes Women here. 418

Nicodeme.³

Nay,⁴ gret comfurthe we may haue aH,
 For, by his godly powere, arise he shaH,
 And the thride daye apere. 421
 For ons he gaue me leue with hym to reasone, 422
 And he shewet of this deth, & of this treasone
 & of this Cruelte, 424

[leaf 147, back]
 But still He
 shall arise on the
 3rd Day.

¹ Then saide Ioseph *crosst through*. ²⁻² added above the line.

³ The next line is *crosst through* in the MS:

¶ Nay, saide Nicodeme, it may befall,

⁴ That *crosst thro*, Nay added.

And how for mankynd he com to dye,
 And that he shuld arise so glorioslye
 By his myghtee maiestee 427
 And with our flesh in hevyn tiſt ascend : 428
 Christ Himself told me this, Many swete wordes it plesit hym to spend
 Thus speking vnto me, 430
 That no man to hevyn myght clym),
 But if it were by grace of hym)
 Which com) down) to make vs free : 433
 Nemo ascendit in celum nisi qui descendit de celo.

Ioseph, redy to tak crist down), sais.

Let us then take down the Body, To tak down this body, lat vs assaye ! 435
 Brother' Nichodemus, help, I yow praye !
 On Arme I wald ye hadd), 437
 and knock these big Nails out. To knock out thes nayles so sturdy & grete.
 O safyoure ! they sparid not your body to bete ;
 Thay aught now to be sadd). 440

Mawdleyne).

Gude Iosephe, handiſt hym tenderlye ! 441

Iosephe.

Magdalen, hold His feet ! Stonde ner, Nichodemus ! resaue hym softlye !
 Mawdleyne, hold ye his fete ! 443

[leaf 148]

Mawdleyne.

Make haste. Haste yow, gude Iosephe, hast yow whiklye !
 His Mother is coming. For Marye his moder wiſt com, fer I ;
 A ! A ! that virgyne most swete ! 446

Nichodemus.

I saw hir benethe on the othere sid ; 447
 With Iohn I am sure sho wiſt not a-bid
 longe frome this place. 449

Mary, virgyn) & mother, com then sayinge.

¶ A, A, my dere sone Iesus ! A, A, my dere sone Iesus !

Ioĥn euangeliste.

Gude Marye, swete cosynd! mownd ye not thus,
Ye see how stonde the case. 452

Mawdleyne.

Allese, scho commys! A, what remedye!
Gud Ioseph, comfurth hire stedfastlye, 454
That virgyne so full of woo! 455

Mary virgyn sais, falles in swownd. The Virgin Mary
Stonde still, frendes! hast ye not soo!
Haue yee no fere of mee; 457
Lat me help to tak my dere son down!
asks leave to help,

Mary mawdleynd.
Lo! I was sure sho walld fall in a swownd!
and then swoons.
Her, on euery sid, is pitee. 460

Iosephe.
Help, Mawdleynd, to revyue hir agaynd! 461 They revive her.
A. a. This womans harte is plungid with paynd!
Hir sorowe sho cane not cesse. 463

Ioĥne euangelist.¹
A, A! dere Ladee, wherfore & why [leaf 148, back]
Fare ye on this wise? wilt ye here dy? St. John prays
her to bear up,
Leyf of this hevynesse! 466
Ye promesit me ye wold not do thus. 467

Mawdleynd.
Speke, ladye! speke for the loue of Iesus,
Youre swete sone, my master here! 469

Marye virgyn.
A, A! Mawdleynd, mawdleynd! your master so dere!

j^o Maries.
Most meke modere, be now of gude chere! 471

Ioĥn Euangeliste.
Wipe away that rynnys owte so faste! 472
From your remembraunce, rayse owt at þe last
and forget the cruelty of her
Son's sufferings.
Of his passione the Cruelte. 474

¹ repeated over leaf.

Iosephe.

Tak comfurthe, marye ! this wailinge helpes nothinge.

Your dere soñ we wiłł to his sepulcre bringe

Als it is ałł oure dewtee. 477

Mary Virgyn.

The Virgin Mary God reward yow of *your* tendernesse ! 478
lamentsI shałł assiste you *with* ałł humytnesse ;
But yit, or he departe, 480Suffere me my mynd for to breke,
How be it full scantly may I speke
For faynte & febiłł harte : 483

[leaf 149] A, A, Cosyn Ioħn ! what shałł I saye ? 484

Who saw euer so dolfull a daye,
So sorowfull a tym, as this ? 486her Son's death, This wofull moders sorow / who cane itt expresse,
To se hir own chylđ sleyn *with* cruelnesse ?
Yit myn own swet son, *your* woundes wold I kysse, 489and calls to O, Gabriełł, gabriełł ! 490
mind the AngelGabriel's saluta- Of gret Ioy did ye tell
tion of her, In *your* first Salutation ; 492Ye saide the holigost shuld co[m] in mee,
And I shuld consaue a child in virginitee,
For mankind saluation. 495

That ye said truthe, right wełł knaw I ; 496

But ye told me not my son shuld dye,
Ne yit the thought & care 498

Of his bitter passion, which he suffert nowe.

and Symeon's O ! old Symeon ! full suthe said yowe ;
saying that the To speke ye wold not spare. 501
Sword of Sorrowshould enter her Ye saide / The sword of sorow suld enter my hart. 502
heart.Ye, ye, Iuste Symeon ! now I fełł it smarte,
With most dedly payn ! 504

Was there neuer moder that felit so sore !

I-wise, Ioħn, I fełł it alway more & more !

Help ! help now, Mawdleyñ ! 507

She swoons
again,

& cadit in extas[ia].

Mawdleyñ.

Mek moder & mayde, leve *your* lamentation! 508
 Ye swown stíff on pase *with* dedly suspiration;
 Ye mare yowre-self & vs. 510 [leaf 149, back]

Ioñn Euangelist.

Ye shuld lefe of *your* paynfull afflictione,
 Callinge to *your* mynd his resurrection
 Which salbe so glorivse; 513
 This know ye, & þat beste 514

St. John bids
 Mary think of
 Christ's again-
 rising

Mary virgyn.

I know it weH, or ellis in reste
 My harte shuld neuer bee; 516
 I myght not leve, nore endure
 On mynate, bot I am sure
 The thrid day ryse shaft hee; 519
 But yit havinge remembraunce 520
 The gret Cruelty & FeH vengeance
 Of the Iues so vnkind, 522
 Which thus wikkitley has betrayed
 Goddes son, born of me, a mayd,
 Most sorowfull in my mynd. 525
 O Iudas! why didist thou betraye 526
 My son, þi master? what can þou saye,
 Thy-self for tíH excuse? 528
 Of his tender mercyfull charite,
 Chase he not the on his xij to bee?
 He wald not þe refuse. 531
 Callyt not he þe to his supere & last refection? 532
 Cowth þou not put owt þi pesyn & infection
 Saue thus only, 534
 Vnto thy master to be so vn-kind?
 Was his tender gudnese owt of thy mynd
 So vn-naturallie? 537
 Gaue he not to the his body in memoriaH,
 And also in remembraunce perpetuaH 538

She says, that
 is her only sup-
 port.

She reproaches
 Judas for his

treachery to his

[leaf 150]
 tender Master.

At his suppere there? 540
 He that was so comly & fayre to be-hold,
 How durst thou, Cruell hert, to be so bold?
 To cawse hym dy thus here? 543
 By thy treson, my son here is slayn! 544
 My swete, swetist son! how suld I refreyn,
 This bludy body to be-hold? 546

Iosephe.

Gud dere Marye! git you hence!
 We shaft bery hym with all reuerence,
 & ly hym in the mold. 549
 Haue hir hence, Iohn, now, I desire! 550

Ihoannes Euangeliste.

Com on, swete lady, I ȝow require;
 I shaft gife yow attendance. 552

Iosephe.

On of yow women ber hir Companye!

Altera maria.

I shaft wayte on hir. Go we hence, marye!
 Put all this from your remembrance! 555

Marie Virgyn.

What meyn ye, frendes? what is your mynd?
 [leaf 150, back] Towardes me be not so vn-kinde!
 His moder, am not I? 558
 Wold ye haue the moder depart hym fro?
 To lefe hym thus, I wil not so,
 But bide, & sitt hym bye. 561
 Therefore, gud Ioseph, be content. 562

Iosephe.

Aa! Marye, for a gud consent
 We wald not haue you here. 564

Marie Virgyn.

Wold ye re-newe mor sorow in me?

Iosephe.

Nay, gud lady, that were pitee.

Marye Virgyne.

- Than late me abide hym nere ! 567 The Virgin Mary
 Iohn ! why spek þe not for my comfote ? 568 prays them to
 Mi dere sone bad me to you resorte, let her stay by
 And allway on you call. 570 the Cross,
 Ye know weþ, her is my tresure,
 Whom I loue beste, whom aþ my plesure
 is & euer be shaþ ; 573
 Her is my likinge & aþ my loue ; 574
 Why wald ye than me hens remoue ?
 I pray yow hartly, cesse ! 576
 Departe I may not, bot by fors constreynyð.
 Remembringe departinge, ales, my hert is paynið
 mor then I may expresse ! 579 [leaf 151]
 Now, dere swete coysyn ! I you praye ! 580
 Myn awn dere loue, which on thursdaye,
 Of his grace speciaþ, 582 and, in remem-
 Of his lovinge mynd & tendernesse, brance of
 And of verrey Inward kindnesse, Christ's love to
 At suppere emanges you aþ, 585 them,
 He admyttið you frendly for to reste 586
 & slepe on his holye godly breste,
 For a speciaþ prerogatife, 588
 Because of your virginite & clennesses,
 Der' cosyn, encrease not myn hevynesse
 Yf ye desire my life ! 591
 But, gud frendes, here in-treyt not ye, 592 to let
 But be content, & suffere mee
 Ons yit for to hold, 594
 For to holde here in this place,
 And in myn armys for to embrace
 This body which now is cold, 597 ner once more
 This bludy body woundit so sore, hold her Son's
 Of my swet son : Iohn, I aske no more ! 599 body in her
 arms.

Ioĥn Euangeliste.

Lady, if ye wil haue moderation 600

Of youre most sorowfull lamentacion),

Saint John Do as ye list, in this case. 602

Marie virgyne.

Ioĥn, I shaft do os ye thinke gude.

[leaf 151, back] Gentil Iosephe, lat me sit vnder your rude,
And holde my son a space. 605

Nichodemus.

and Nicodemus Let vs suffere the modere to compleyn 606

consent.

Hir sonnes dethe in verrey certeyn),

Til ease hir & content. 608

Iosephe.

Ye! so shaft hir sorowfull harte

Alway to suffere smarte,

And we can bot repente. 611

Marie Virgyn).

The Virgin takes Christ's body in
her arms, O sisters, Mawdleyne, Cleophe, & Iacoby! 612

Ye see how pitefull my son doth lye

Here in myn armys, dede! 614

What erthly mother may refreyn),

To se hir son thus Cruelly sleyn),

and laments over Him, A! my harte is hevy os lede! 617

¶ Who shaft gife me water sufficient, 618

And of distillinge teris habundance,

That I may wepe my fill with hart relent

After the whantite of sorowfull remembrance? 621

[eights: abab,
bcbc] ¶ For his sak that made vs all, 622

Which now ded lyes in my lappe;

recalling His Of me, a mayd, by grace speciaall, 625

Birth and

He pleside to be born), & sowket my pape.

[leaf 152] He shrank not for to shew the shape 626

Circumcision.

Of verreye man at his circumcision),

And þer shed his blude for mannys hape.

- Al-so at my purification),
 ¶ Of hym I made a fayre oblation),
 Which to his fader was most plesinge.
 For fere, than, of herodes persecution),
 In-tiſſ egip[t]e fast I fled with hym—
 His grace me gidid in euery thinge,—
 & now is he dede ! that changes my cher !
 Was neuer child to moder so lovinge !
 Who þat cañ not wepe, at me may lere.
 ¶ Was neuer deth so Cruell as this,
 To slo the gyvere of all grace.
 Son ! suffer me your woundes to kisse,
 & your holy blude spilt in this place !
 Dere son ! ye haue steynyð your face,
 Your face so frely to behold.
 Thikk bludy droppes rynnes down a-pace,
 Speciosus forma, the prophet told.
 ¶ But alese ! your tormentes so manyfold
 Hase abatid your visage so gloriose !
 Cruell Iewes ! what mad yow so bold
 To commyt þis Crym most vngraciose,
 Which to your-self is most noyose ?
 Now shaft all the cursinges of your lawe,
 Opon yow faH most myschevose,
 & be knawen of vagabundes ouer awe.
 ¶ He & I com both of your kyn),
 And that ye kithe vn-curtlesye ;
 He com for to fordoo your syn),
 But ye for-suke hym frowardly.
 Who can not wepe, com sit me bye,
 To se hym that regnyd in blisse,
 In hevyn with his fader gloryoslye,
 Thus to be slayn in all giltlesse.
 ¶ Son ! in your handes ar holes wid,
 And in your fete that so tender were ;
 A gret wounde is in your blessit sid,

629 The Virgin
 630 Mary's Lament
 over Christ's
 Corpse.

633

Now is my dear
 child dead.

637

638

Let me kiss his
 wounds.

641

645

646

Cruel Jews,

649

you shall be
 cursed, and
 [leaf 152, back]

653

vagabonds
 everywhere,

654

657

for slaying my
 Son, the King of
 Heaven.

661

662

The Virgin
Mary's Lament
over Christ's
Corpsa.
—

Fulh deply drevyn with a sharpe sper'; 665
Your body is bete & brussid here;
On euery sid no place is free:
Nedes muste I wepe with hevy chere.
Who can not wepe, com lern at me, 669
¶ And beholde your lorde, myn awn der son, 670
Thus dolfulye delt with, ose ye see.

My dear Son's
head is pierct
with thorns.

Se how his hede with thornys is thronge!
Se how he synlit was tiff a tree! 673
His synows & vaynes, drawne so straytlee,
Ar brokyn sonder by payns vngude!
Who can not wepe, com lern at me,

He hangs on the
Rood.
[leaf 153]

And be-holde hym here þat hange on rude! 677
¶ Se aH a-bowte the bludy streynes! 678
O man! this suffert he for thee!
Se so many felt & bitter peynes!
This lamme shed his blude in fulh plentee: 681
Who can not wepe, com lern at mee!
Se aH his frendes is from hym fled!

He is all blood,
froun head to
foot.

AH is but blude, so bett was hee
Fro the sole of his fute vnto þe hed! 685
¶ O swete child! it was nothinge mete— 686
Saue your sufferance, ye had no pere,—
To lat Iudas kisse thes lippes so swete;
To suffer a traytor to com so nere, 689
To be-tray his master myldist of chere.
O my swete child! now suffer yee

Let me kisse
Him,

Me your moder, to kisse yow here,—
Who can not wepe, com lern at me!— 693
¶ To kisse, & swetly yow imbrace; 694

hold Him in my
arms, and look
on His blessed
face.

Imbrace, & in myn armes hold;
To hold, & luke on your blessit face;
Your face, most graciose to behold; 697
To beholde so comly, euer I wold;
I wold, I wold, stift with yow bee;
Stift with yow, to ly in mold, 700

Who can not wepe, com lern at me!

¶ My wil is to dy, I wald not leve;

Leve, how suld I? sithen dede ar yee.

My lif were ye / noght can me greve,

So þat I may in your presence bee.

Me, your wofull moder, her may ye se;

Ye see my dedly sorow & payn,—

Who can not wepe, com lern at mee!—

To see so meke a lambe her slayn;

¶ Slayn of men that no mercy hadd;

Had they no mercy, I reporte me see;

To se this bludy body, is not your hart sadd?

Sad & sorowfull, haue ye no pitee,

Pite & compassion to se this crueltee?

Crueltee, vnkindnese! O men most vnkind!

Ye that can not wepe, com lern at mee!

Kepinge this Crucifixe stih in your mynd!

¶ When ye war born, of me, a mayde myld,

I sange lullay to bringe you on slepe:

Now is my songe, alese, ales, my child!

Now may I wayle, wringe my handes, & wepe!

Who shalbe my comforth? who shaft me kepe,

Save at your departinge ye segnyte to mee

Iohn, your cosyn,¹ most virtus & zepe,

Who that can not wepe, com & lern at mee!

¶ O derest childe! what falt haf ye done?

What was your trispace,—I wald knav it fayn,—

Wherfor your blessid blude is forsid forth to rone?

Haue murtherid any person or ony man slayn,

That your avn pepih þus to yow dose endeyn?

Nay / nay / nay / ye neuer did² offence!

Was neuer spote of syn in your cler conscience!

¶ And not-withstandinge their fell indignation,

Only of gudwill & inward charitee,

Also for loue, & mannes saluation,

The Virgin
Mary's Lament
over Christ's
Corpe.

[leaf 153, back]

705

709 My meek Lamb
is slain by
710 merciless men.

713

717

718 When He was
born, I sang
Him lullaby;

now is my song,
Alas! Alas!

721

724

726 [Is: abab, bcc.]
What was His
fault, that He
was slain?

729

[leaf 154]

732 None No spot
of Sin was in
733 Him.

¹ 'standinge in this place' *crossed through*.

² MS. did of.

The Virgin
Mary's Lament
over Christ's
Corpse.

3e haue suffert aH this of *your* humylitee! 736
Of *your* large mercee, gret was þe whantite;
Grete was þe multitude of *your* merites aH,
Thus for mannes sake to tast þe bitter gaH. 739

Son, comfort
your woeful
Mother!

¶ Soñ! helpe, help *your moder* in this wofuH smarte!
Comfurth *your* wofuH moder, þat neuer was vnkind!
In *your* Conception, ye reyoiet my harte;
But uow of dedly woo / so gret cawse I find, 743
That þe Ioy of my haylsinge is passit fro my mynd.

Let me hold you
on my lap!

Yit suffer me to hold yow her' on my lape,
Which sumtym gafe you mylk of my pape. 746
¶ O swete, swetist child! woo be vn-to me! 747
O most wofuH woman / *your* awn moder, loo!
Who shaH graunt it me / *with* you for' to dee?

What can I do?

The son is dede / what shaH the moder doo? 750
Where shaH sho resorte? whider shaH sho goo?
Yit suffere me to hold yow a while in my lap,
Which sum-tym gafe yow mylk of my pap!

Death, take me!

O crewell deth! no lenger thou me spare! 754
To me thou wer welcom, & also acceptabiH; 755

[leaf 154, back]

Oppresse me down at ons / of the I haue no care.
O my son, my saueyour / & Ioye most comfortabiH,
Suffere me to dy / *with* yow most merciabiH! 758
Or at lest lat me hold you / a while in my lape,
Which sum-tym gaue yowe þe milk of my pape! 760

[1 siz.]
Wicked Jews,
hang me too on
the Cross!

¶ O ye wikkit pepiH, *with-out* mercy or pitee! 761
Why do ye not crucyfe & hinge me on þe crosse?
Spare not *your* nayles / spare not *your* crueltee!
Ye can not make me to row in greter losse 764
Than to lesse my son þat to me was so dere!

Dear Son,

Why sloo ye not þe moder / which is present her? 766
¶ Dere sone! if the Iwes / yit wiH not sloo me, 767
Your gudnes, *your* grace, I besech & praye,

call me to Thee!

So caH me to *your* mercy, of *your* benignitee!
To youre mek suters ye neuer saide yit naye; 770
Then may ye not *your moder*, in this cawse delaye.

- The modere, *with* the child^d desires for to reste ;
 Remembere myn awn son / þat 3e sowket^t my breste !
 ¶ Remember when *your* fleshe was soft os tender silke,
 With the grosse metas then yow I wold not fede, 775
 But gaue yow the licour / of a maydyns mylke ;
 TiH Egip[t]e in myne¹ Armes / softly I did you lede ;
 But *your* smylinge contenauunce I askit non other^t mede,
 Then be content^t / that I *with* yow may riste,
 Remembere my der^t son / þat 3e sowkit my briste ! 780
 ¶ At *your* natiuitee, remember, my dere son, 781
 What vesseH I brochit^t to *your* nobiH grace !
 Was þer neuer moder that brochit^t sich a ton ! [leaf 165]
 From my virgyne pappes / mylk ran owt a-passe ; 784
 To *your* godly power^t / natur gaf a place ;
 Ye sowkit maydens milke / & so did^t neuer none,
 Nore her-after shaH / saue *your*-self alone / 787
 ¶ When ye sowkid^t my brest / *your* body was hole &
 sound. 788
 Alese ! in euery place Now se I many wound^t !
 Now, help me, swet mawdleyne / for I faH to þe
 ground ! 790
 And me, wofull^t mary, help now, gud Iohn ! [Couplets.]
 Iohn Euangeliste
 Than, gude swete lady, lef *your* gret mon ! 792
 Mary Virgyn
 A. A. Mawdleyne ! why devise ye nothinge,
 To this blessid body for to gif praysinge ? 794
 Sum dolorose dtee Express now yee,
 In þe dew honour of þis ymage of pitee, 796
 Mawdleyne
 To do *your* biddynge, ladye, [I] be rightt fayn,
 But yit, gud lady, *your* teres 3e refreyne ! 798
 Iosephe
 Now, mary ! deliuer that blessit body tiH vs !

The Virgin
Mary's Lament
over Christ's
Corpse.

My dear Son, at
your birth I fed
you with
Maiden's Milk.

Then were you
whole and
sound.

Now are you
full of wounds !

Magdalene, sing
and praise my
Son's blessed
corpse !

¹ MS. myns.

Mary Virgyn

Wið 3e tak from me / myn own son Iesus ? 800

Nichodemus

Gud lady, suffer' vs to bringe hym to his grave !

[leaf 155, back]

Mary Virgyn

Dear Friends, Swete frendes ! suffer' me mor respit to haue ! 802

Haue compassion of me, frendes, I 3ou praye !

So hastely, fro me tak hym not a-waye !

Yf to his sepucre nedes ye wið hym bere,

bury me with my Son ! Bery me, his moder, with myn awn son here ! 806

When he was lyvyng, to leue I desirid ;

Now sithen he is ded, aß my Ioye is expirid ;

There-for lay the moder / in grave with the child !

Iohannes euangelista.

O mary, modere, & maiden most myld ! 810

Ordere your-selfe, os reson doth requere.

Iosephe

Com on ! lat vs bery this body that is here ! 812

Mary Virgyn

O, now myn harte is in a mortall dred ! 813

Can I not keep Him, alive or dead ? Allas ! shaß I not kep hym nothire whik ne ded ?

Is ther no remedye ? 815

Yit, Iosephe, agayn the cloth ye vnfold,

Let me look on His face once more ! that his graciose visage I may ons behold,

I pray yow interlye ! 818

Iosephe

Pece, gude marye ! ye haue had aß your wiß.

Mary virgyn

This parting kills my heart Ales ! this departing / my tender hart doth kiß ! 820

Gud Coysyn Ioßin, yit spek a word for mee !

Ioßne Euangelist

Be content, swet mary, for it may nott bee / 822

Mary Virgyn

[leaf 156]

A. A. toward me ye be verreye Cruell ! 823
 Yit lat me bid ons myn own son far-well !
 Ye may it not denye. 825 Let me bid my
Son farewell !
 Now, fare-well, only Ioye of all my harte & mynd !
 Farewell the derest / redemption of mankind !
 Suffert most bitterlye. 828

Iohne Euangelist

Com one, gud Mary, com !

Nichodemus

Some of you women ber' hir companye. 830

ij^o Maries

We shall gife hire attendance
 Faithfully with humble reuerance. Exeunt 832

Iosephe

Now in his grave lat vs ly hym down, 833 Christ is laid in
His grave.
 And then resorte we agayn to the town, sepelit[ur]
 To her' what men will saye. 835
 Mawdleyne, ye must hense departe.

Mawdlen

Ye, & that with a sorowfull harte,
 Mowrnyng nyght & daye. 838
 Fare-well, swete lambe ! far-well, most innocent ! 839
 Wrichit mawdleyne / with most hartly intent
 Commendes hir to your grace. 841 Mary Magdalene
resolves
 Far-well, der' master ! far-well, derest lord !
 Off yowr gret mercye / 3e shall be world record
 Her-after in ylk place / 844
 Summe preciose balmes I will go bye, 845 [leaf 156, back]
to buy precious
balms to anoint
His body.
 Till anynt & honour this blessit body,
 Os it my dewty is. 847
 Fayre Iosephe & gude Nichodemus,
 I commend 3ou to the kepinge of Iesus !
 He will whit 3ou all this. 850

Iosephe

Fare-well, mawdleyu ! to *your-self* comfurth take !
 Of this blessit beriaht / lat vs ane end make ! 852
 Here now is he gravid, & her lyes hee, 853
 Which for loue of man, of his charite
 Suffert bitter passion. 855
 Gret comforthe it is vnto vs all,
 That the thride day aryse he shaht
 In the most gloriose fassion. 858
 The tyme drawethe fast, & approchis ner ;
 Schortly I truste sum gud tidinges to her. 860
 Devowte Nichodemus, departe we as nowe.

Nicodemus.

Gladly, frende Ioseph, I wiht go *with* 3owe. 862

Thus her endes the most holy

End of Part I.

Beriaht of þe body of Crist Iesu.¹ 864

¹ The second part, *The Resurrection*, runs on without a break in the MS.

[Part II. *Christ's Resurrection.*]

[*Mainly in Sixes, aab ccb. Note the long Sevens (ababbc) and short Sixes after l. 1133, p. 209.*]

Her begynnes his resurrection 865 [leaf 158, back]
on pas[c]he daye at Morn.

[*Scene 1.*]*Part II. Scene 1.*

Mawdleyne begyūnes, sayinge

Pascha.

O This grete hevynese & payn! 867 How long shall
Alese! how longe shaH it remayn? my sorrow last?
How longe shaH it endure 869 [leaf 157]
And rist with-in my most carfuH hart?
How longe shaH I feyle this dedly smarte?
Who shaH my sorowe cure? 872
How longe shaH I lef in desolation? 873
When shaH þe houre com of consolation,
That my master I maye see, 875 My Master was
Which opon the friday laste, crucified last
Was Crucified & nailit fast, Friday,
Peteosly tiH a tree? 878
So pyteose a sight & lamentabiH, 879
So dolorose & miserabiH,
I hop ye shaH neuer fynd. 881
Cursid kayn was verrey CruelH,
And slew his awn brothere AbcH
Of a maliciose mynd; 884
Yit was he not so maliciose 885
Ose the cruelH Jewes most owtragiose, by Jewa crueller
Which her has slayn my lord! 887 than Cain,
The sonnes of Iacob, gret envy hað
Agayns þer brother Ioseph · 3onge, w·se & sad,
Os scriptur doth record; 890

| | | |
|--|--|-----|
| | Thay intendit to slo hym malishosly, | 891 |
| crueller than Jacob's sons, | And yit þay did not soo Cruelly | |
| | Os wrought thes Iewes wild! | 893 |
| or Herod who slew the Innocents. | Few 3eres past, herod the kinge | |
| | Put to deth many 3onglinge, | |
| | & many moders child | 896 |
| [leaf 157, back] | Here in the land off Israeþ; | 897 |
| | But of such Cruelte harde ye neuer tell | |
| | Ose done was one Fridaye, | 899 |
| | When so grete rigore & tyrannye | |
| | Was in theire hartes, to garre hym dye | |
| | Which was so graciose aye! | 902 |
| Christ was more glorious than Abel and Joseph, | Abeþ & Iosephe wer gude & graciose, | 903 |
| | But theire dedes wer not so gloriose | |
| | Nor of so vertuose kynð, | 905 |
| | Ose of hym which in his humanitee | |
| | Wrought grete myracles in his diuinitee, | |
| | Als ye may call to mynd. | 908 |
| | For aþ his werkes so weþ devyside, | 909 |
| | Emange tham thus to be dispised, | |
| and yet was cruelly slain. | And with Cruelly slayn! | 911 |
| | Ales! when I remembere his woo, | |
| | Scantly may I spek or goo, | |
| | In harte I haue such payn. | 914 |
| I have precious oyntments for His body. | I haue bought here oyntmentes preciose | 915 |
| | To ensalue his body most graciose, | |
| | To doo it reuerence. | 917 |
| | My sister Cleophe saide that shee | |
| | To the seputcre wald goo with mee, | |
| | And doo hir diligence. | 920 |
| | Of the thridday this is þe mornynge, | 921 |
| | And of my dere master yit herd I nothinge, | |
| | Wherfor I am moste hevee. | 923 |
| [leaf 158] | Alese! felishipe her is noon! | |
| I will go to His grave alone. | Rathere then I faile, I will go Alone. | |
| | A, dere lorde! your mercee! | 926 |

Secunde Marye commys in, & sais,

| | | |
|---|-----|---------------------|
| A, my harte! what þou art faynt! | 927 | |
| How longe shaft we thus mak complaynt? | | |
| So sorowfull tym neuer was! | 929 | |
| When shaft comforth com of <i>our</i> desire? | | |
| What woman is this þat lyes here? | | |
| It is mawdleyñ, alese! | 932 | |
| Sister mawdleyñ! why waile ye on this wise? | 933 | Magdalene, rise up! |
| Gud sister! we pray þou stand vp, a-rise! | | |
| Comforth your-self wyslye! | 935 | |

Mawdleyñ

| | |
|--|-----|
| Off your commynge, sister, I am glade; | |
| I-wise I know weþ þat ȝe be sadd; | |
| Ye haue cawse, os weþ os I. | 938 |

Secund Marye

| | | |
|---|-----|--|
| Ther is no gud Creatur, dar I saye, | 939 | Every one sorrows for |
| But inwardly sorowe he may, | | |
| And compleyn bitterlye, | 941 | |
| To remembere the fell torment | | |
| And Cruell payne of this Innocent | | |
| Which leuit so vertuoslye. | 944 | |
| Of his meknese hymself he offred, | 945 | |
| What-soeuer payn to hym was profred, | | this Lamb's suffering. |
| This lambe, ¹ god[ys] soñ so free; | 947 | |
| Nothinge ragid he, ne was vnpaciente, | | [leaf 158, back] |
| But euer most mekly till his payñ he went, | | |
| With bayne benigneitee. | 950 | |
| From the tym of Abrahame, | 951 | |
| & þat our faders from Egip[t] cam, | | |
| Or when sorow was maste, | 953 | |
| I am suere was neuer day so piteouse, | | Never was day so piteous as last Friday, |
| So doolfull, & so dangerouse, | | |
| Ose friday that is paste, | 956 | |
| When all the crueltye was owt sought, | 957 | |

¹ þat or ys blotted.

To distroy hym made all thing of noght,
 To sloo hym that gyves life! 959
 Owt of my mynd this neuer goo shaß
 That for man, diete the maker of all,
 By his manhed passyve. 962

when the Maker
 of all, died for
 Man.

Mawdleyne
 So doolfulß a day was neuer befor this! 963
 But go we to the Monymment wher' his sepulcre is,
 To anoynte his body there. 965

Secund Marye
 Sister, I com for that sam Intent;
 Ther is nothinge can me better content;
 To go, I haue no fere. 968

Mawdleyne
 Then, gude sister, lat vs goo devowtlee. 969

Secunde marye
 Abide! yonder commes Marye Iacobee;
 I trow, with vs sho wiß goo. 971-2

The Three
 Maries,
 [leaf 159]

Thride Marye commys in
 O gude sisters, how is it with 3owe?

Mawdleyne
 A, dere sister! neuer soo eviß os nowe!

Thrid Marye
 Gud mawdleyne, say not soo! 975
 on this 3rd day, This is the third day, 3e remember' weß. 976

Mawdleyne
 Ye; bot of my master & lorde, I her' not tell,
 Therefore I can not cease. 978
 We were goyng to [the] Monymment
 Wher'-os lyeth that swete Innocent.
 Loo, here, Oyntmentes of swetnese! 981

will go to their
 Lord's
 Sepulchre.

Thrid marye
 Gude sisters, on yow shaß I wayte.

Secunde Marye

Then let vs tak þe way furth straye. 983

Mawdleyñ

Sisters, I perceyve the place is her-bye ; 984

Lat vs ordeyn our oyntmentes accordingle

With all humylite. 986

Here lyes he þat was mercifull to synners all !

Here lyese he, most piteose when we did call !

The 3 Maryes
reach Christ's
Tomb.

Com nerr sisters, & see ! 989

Lo, here is the place wher þe body was laid, 990

Which born was of a virgyn & a cleyñ maid.

Till honour it, grete cawse haue wee. 992 [leaf 152, back]

Gud sisters, be we not affrayd

To do hym reuerence & dewtee ! 994

Here he lyeth, whose¹ lif surmountes all oþer, 995

Which rayسد from deth to lyve, Lazarus my broþer,

Now a levinge man ! 997

He lyese her, which by his powre devyn,

In chana Galilee turnyde water to wyn,

Ose many testyfy Can. 1000

The angeñ spekes :

The Angel tells
them

Whom seke ye, women sanctifiede ? 1001

Three maryes to-gider sais :

Iesus of nazareth crucified,

The redemer of mankind ! 1003

Angeñ.

He is resyne ! he is not here !

that Christ
is risen.

To his disciples he shañ apere ;

In galilee thay shañ hym fynd. 1006

Mulier, quid ploras // Woman, why wepis þou soo ?

Mawdlen

For myn harte is full of sorow & woo. 1008

My lorde, þat was the kinge of blisse,

Is takyn away ; I wat not wher he is. 1010

¹ MS. whose whose.

AngelH

| | | |
|---|---|------|
| The Angel again tells them | Com hidder, women ! approche mor nere ! | 1011 |
| | Be of gude comfurth & of gud cher', | |
| | For so gret cawse ye haue : | 1013 |
| | He that ye seke so beselye, | |
| | With gude mynd so faythfullye, | |
| [leaf 160] that Christ has risen, and | Is resyn here from his grave ! | 1016 |
| | The son of gode, in his humanite | 1017 |
| | Sufferde deth / & by his diuinitee | |
| | Is resyn the thrid daye. | 1019 |
| | For redemption of man was he born, | |
| | Displayede on the crose, & aH to-torn | |
| | In right piteose araye. | 1022 |
| has won the victory. | The bateH is done, & victorie renuyd ! | 1023 |
| | The grete enmy of man perby is subduyd, | |
| | That most hatid mankynd. | 1025 |
| He shows them where the Body lay, and bids | Com hidder, & behold with your Eye | |
| | The place where þe body did lye ! | |
| | Be Ioyeos now of mynd ! | 1028 |
| them take the bloody cloth that was put on Him on the Cross. | Loo ! here is the cloth droppid blud, | 1029 |
| | Which was put on hym takyn of þe rud, | |
| | Ose your-self did see. | 1031 |
| | For a remembrance, tak it yee, | |
| | And hy yow fast to Galilee ; | |
| | For ther', apper shaft hee. | 1034 |

Mawdleyne

| | | |
|---------------------------------|--|------|
| | Yit must myn herte wepe Inwerdlye, | 1035 |
| | Yit must I mowrn contynuallye, | |
| | Myndinge my master dere. | 1037 |
| Mary Magdalene still mourns. | O ! what myn harte is hevy & lothe, | |
| | When I beholde this piteose clothe | |
| | Which in my hande is here ; | 1040 |
| | This cloth with blude þat is so stayned, | 1041 |
| | Of a maydens child so sor constrainid, | |
| [leaf 160, back] | On Cross when he was done ! | 1043 |

O rygore vnright ! O crueltee !
 O wikkitt wyllfullnese ! O peruersitee !
 O hartes harde os stone, 1046
 to Put to deth a lamb so meke ! 1047
 WeH may the teres ron) down) *your* cheke !
 WeH may *your* hertes relent, 1049
 Myndinge the payn) my lord & master felte !
 O ! in my body my herte now dotte me!te !
 To dy, I were content ! 1052

She'd be content
to die.

Secund Marye

Sister Mawdlen), to blame ye are, 1053
 With this dedly sorow *your*-self to marre,
Your-self thus to torment, 1055
 Ye torment *your*-selfe, & crucifye ;
 Ye haue cawse to tak gladnes, & whye,
 Ye haue proue evident, 1058
 That *your* master & oures, by his godly myght 1059
 Is resen from deth / to lyfe ! an angeH bright
 Schewes thes tidinges till vs, 1061
 And shewed vs the place / wher his body laye,
 Which is not ther' / for-þi let passe a-waye
 Our sorow most grevouse. 1064

The other
Maries assure
her that Christ
is risen,

Thride marye

Sister Mawdley), in *your* hart be stabiH ! 1065
 We shaH here tidinges right comfortabiH,
 And þat I trust shortlye, 1067
 For that is suth veritabiH,
 Saide so afore suthlye. 1069

and good tidings
'll soon come.

Mawdley)

[leaf 161]

A. A. Sisters / my slewth / & my negligence ! 1070
 I haue not don my dewty ne my diligence,
 Ose vnto me did faH ! 1072
 At my masters sepulcre, if I hade gifen attenz 'ance,
 And waytid wisely with humble affiance
 Os I was bound most of aH, 1075

| | | |
|--|--|--------------|
| Mary Magdalene laments that she didn't come earlier to see Christ's arising. | I shuld haue seyn his vprisinge gloriose Of my swete lorde / of þe which desirose I am, & nedes must bee. | 1076 1078 |
| | ¹ Alese, sisters! I was to tidiose, That holy sight to see. ¹ | 1080 |
| | Than I shuld haue had comforth vncomparabl̃, Of the which Ioye / to speke I am not abl̃; Than I hade seyn my lorde | 1081 1083 |
| | To haue resyn from his sepulture, With his bludy woundes, of hym I had ben sure. Ales! when I record | 1086 |
| | How I myghte haue had a sight of your presence, Who then aught of verrey congruence To be mor glad than I, | 1087 1089 |
| He, by His mercy, had call'd her, the greatest of sinners, had let | Which ye haue callid by your grace onlee, Beynge gretist synner / vnto your large mercee, And that most ² curtesly? | 1092 |
| | Whoso wil not wayte when þat tym is, When faynest he wold therof, shaft he mysse; So it faris by mee. | 1093 1095 |
| | O, wold to god I had made more haste! My slewthful werke is now in wast! | |
| | Ȝit, gud lord, haue þou pitee! | 1098 |
| [leaf 161, back] her, at Simon's dinner, | When Symon to dyner did hym call, Amonges the gestes & straungers aȝ, | 1099 |
| | With meknese soberlye I com in with mynde contrite, For I hade levid in fowȝ delite, In syn of licherye. | 1101 1104 |
| | Not-with-standinge the gret abhomynation Of my grete synnes full of execration Yit of his benigrite— | 1105 1107 |
| | As with aȝ mercy he was replete— He sufferte me with teris to wesh his fete! | |
| wash His feet with her tears, | Loo, his mercyfull pitee! | 1110 |

¹ These 2 lines are at the bottom of the page.² 'graciously or' *crossed thro.*

My synfuH lippes, which I did abuse, 1111 and touch His
 To towch his blessit fleshe he wald not refuse; flesh with her
 And ther right oppenlye, 1113 sinful hips
 Off his most piteouse tendernese,
 The pardoun of my synnes & gret excesse, He pardond all
 He gaue to me hoolye! 1116 her sins.
 Now may I wringe, both wepe & wayle, 1117
 Myndinge on friday his gret bataile
 He had on crosse of tree, 1119
 And tuk opoH hym for vs aH
 To ouer-com the fend þat made vs faH.
 A, Sisters! weH mowH may wee! 1122

Secund marye :

Sister MawdleyH! it is bot in vayH 1123
 Thus remedillesse to mak compleyn;
 Ther-for it is the best, 1125
 Ych on of vs a diuerse way to take.
 His apperinge, IoyfuH may vs make, [leaf 162]
 And set ouir hartes in reste. 1128 The 3 Maries
 agree to
 separate,

The thiide marye :

Ye, to sek & inquire, let vs faste hye; 1129
 Sister mawdlen, this is next remedye;
 And þerfore departe wee. 1131

¹MawdleyH :

O lorde & master! help vs in hye
 To haue a sight of thee!¹ 1133 that they may
 the sooner see
 Christ.

Tunc exeunt hee tres Marie.

[Scene 2.]

Part II. Scene 2.

Petrus intrat, flens amare.²

O Allmyghty god, which with thyn inward Ee 1134
 Seest the depest place of mannys conscience,
 And knowest euery thinge most cler & perfitlee,

¹—¹ These 3 lines are at the foot of the page.

² Some stanzas of long sevens, *ababbcc*, now alternate with the
 old sixes, *aab aab*, shortend.

St. Peter,
weeping, asks
Christ's mercy

Haue mercy, haue pitee ; haue þou compatiencie !
I confess & knowlege my most gret offence, 1138
My fowle presumption & vnstabilnesse !
Let þi mekiht mercy ouerflowe my synfulnesse ! 1140
And yit I know weht,
No erthly thinge can telle, 1141
Nor ȝit it expresse, 1143
My fawtes & gret syn
Which I am wrappid in
With¹ dedly hevinesse. 1146
Ther may not be lightly / a greter trispeße, 1147
Then the *seruaunt* / the master to denye ;
His owne master / his owne kind master : alesse !
I mak confession / here most sorowfullye, 1150
That I denyed mayster / & þat most vnkindlye !

[leaf 162, back]
for his Denial
of Him,

For when thay did enquire / if þat I did hym know,
I saide I neuer sawe hym ! a-lesse ! why did I soo ? 1153
With teres of contrition, 1154
With teres of compassion,
Weht may I mowrnynge make ! 1156
What a fawte it was,
The *seruaunte*, alas,
His master to forsake ! 1159

Who call'd him,
from a pour
fisher, to be His
Disciple, and

When his grace callid me / fro warldly besines, 1160
And of a poore fishere / his discipyle ! alas, mee !

nam'd him
Peter, a rock
of stability.

I was callit Symon Bariona, playnly to expresse ;
But he namid me " petrus " / ' petra ' was hee : 1163
Petra is a ston / full of stabiltee,
Alway stedfaste / alase ! wherfor was I
Not stabiht accordinge / to my nam stedfastlye ? 1166
O my febiht promesse ! 1167
O my gret vnkindnesse,
To my shame resaruyd ! 1169
O mynde so vnstabiht,
Thou hast made me culpabiht !

¹ *mo crosst through.*

Deth I haue deservyd! 1172 St Peter's
 It pleasid̃ thy gudnese, gret kindnese to shew mee, 1173 Lament over his
 Callinge me to þi grace / & gudly conuersation); Faithlessness.
 And when it pleasid̃ thi godhed̃ / to tak but three
 To beholde & see the highe speculation 1176
 Of thy godly maiestye in thy transfiguration), Christ let me
 Thy speciãl grace did abill me for on), see His
 With the gud blessid̃ Iames / & þi cosyn Ioħn. 1179 Transfiguration.
 Alese! þat I was so vnkind̃ 1180 [leaf 163]
 To hym, so tender of mynd̃
 To me most vnworthy! 1182
 Ales! the paynes ar smarte
 Which I fele at my harte,
 And that so bitterlye! 1185
 O lorde! what exampte / of meknesse shewed̃ yee! 1186
 On thursday after supere, it pleasid̃ your grace
 To wesh your seruantes fete / who euer are did see He washt his
 More perfite meknesse / shewet in any case? 1189 Servants' feet
 I my-self was present / in the same place.
 Alese! of my-self / why presumyd̃ I,
 Consideringe your meknesse / don so stedfastlye? 1192
 A! myn vnkinde chaunce!
 When it commys to remembrance,
 In my mynde it is euer. 1195
 I fele owt of mesure (I feel deadly
 Dedly payñ & displesure, pain.)
 That I can not desseuere. 1198
 O mercyfull redemer / who may yit recownte 1199
 The paynes which þi-self / for vs did endure!
 Vnworthy if I were / I was with þe in þe mount I was with Him
 Where þou swet bludy droppes / man saule to recure. Agony in the
 In that gret agonye / I am right verrey sure, 1203 Mount of Olives.
 Stony hartes of flint / þou wald þam haue mevid̃,
 Seynge thy tendernese / to man by þe relevid̃. 1205
 O, that passion was grete, 1206
 When blud droppes of swet [leaf 163, back]

| | | |
|---|--|------|
| St. Peter's Lament over his Faithlessness. | ran) down) a-pace ! | 1208 |
| — — | That was excedigne payne | |
| | In euery membre & vayn), | |
| | As apperit by his face ! | 1211 |
| | Of Iudas, thow were / betrayede by & bye, | 1212 |
| | Which was thy disciput, & familiere with the ; | |
| | It grevid the more, I knew it certanlye. | |
| | He was fede at þi burde / of þi benigneite, | 1215 |
| He was betrayd by Iudas, His Disciple, | And ȝit [thow] were betrayed by his iniquitee ! | |
| | Yf a straunger had don / þat dede so trayterouse, | |
| | It had beyn mor / tolerabi, / & not so greuowse. | 1218 |
| | Dauid did say in prophecye, | 1219 |
| | ' Homo pacis mee, in quo speraui, | |
| | Supplantauit me ! ' | 1221 |
| | O lord ! your ¹ pacience may be perceyvid, | |
| | Which suffert so to be betrayed | |
| | Of Iudas ! woo is hee ! | 1224 |
| | Fult of wo may I bee, sorowfult & pensyve, | 1225 |
| and I forsook Him, tho' I said I wouldn't leave Him. | Compleynge & wepinge with sorow inwertlee, | |
| | And wep bitter teres / all þe days of my life ; | |
| | Myn vnstabi, delinge / is euer in myn Ee. | 1228 |
| | I saide I wald not leue my master for to dee ; | |
| | He said I shuld for-sak hym / or þe cok crow / thris. ² | |
| Oh, when He lookt on me | Afterwerd, when hee | 1231 |
| | Lokid opo) mee | |
| | With a myld cowntenaunce, ³ | 1233 |
| [leaf 164] | Ose he stude on the ground | |
| from among His enemies, | Emange his enmyse bownd, | |
| | O, I wepit abundaunce ! | 1236 |
| how my tears ran down ! | Then my teres continually | 1237 |
| | Ran down most sorowfully, | |
| | And yit thay can not cesse. | 1239 |
| | How may I cesse or stynte ? | |
| | Yf my harte wer of flinte, | |

¹ mercy erased.² I read 'thrie' = thries, thrice.³ Catchwords:— 'As he stod on þe grounde.'

| | | |
|---|------|--|
| I haue caus to wepe dowllese. | 1242 | St. Peter's |
| O caytife, O wofull wreche! | 1243 | Lament over his Faithlessness. |
| from thy harte þou may feche | | |
| Sore & sighes depe! | 1245 | |
| O most vnkind man, | | I unnaturally |
| What creatur may or can, | | |
| The from sclaunder kepe, | 1248 | |
| To forsake þi master so tender & soo gud, | 1249 | forsook my so good Master |
| Which gaue to þe þe keyes / of all holy kirke, | | |
| And mor-ouer for thy sake / shed his own blud! | | who shed His blood for me. |
| O synfull caytife / now aught I sore tiht irke! | 1252 | |
| Ales, Iohn! why did not I | 1253 | |
| Folow my master so tenderlye | | |
| Os ȝe did to the ende? | 1255 | |
| But for ye delit soo stedfastlye, | | |
| My master gaue you marye | | |
| To kep in your commend. | 1258 | |
| Yf this dedly woo & sorowe | 1259 | |
| Endure with me vnto to-morowe, | | My heart will break. |
| Myn hart in sunder with breke. | 1261 | |
| Now, lorde, for þi tender mercyes all, | | [leaf 164, back] Oh Lord, call me to thy mercy! |
| Reconcyle me to grace, & to þi mercy call! | | |
| Ales, I may not speke! | 1264 | |

et sic cadit in terram, flens amare.

Andreas, frater petri, dicit.

| | | |
|--|------|--|
| A. Brothere peter, what nedes all þis? | 1265 | Andrew com- forts his brother Peter. |
| I se well, good cownceill with yow mysse. | | |
| Dry vp your teres & rise! | 1267 | |
| Comforth your-selfe, I require yow, & praye! | | |
| We shall haue gud tidinges! this is þe thrid day / | | |
| Sorow not in this wise! | 1270 | |

Iohannes Euangelista:

| | | |
|---|------|---|
| Stand vp, gud brother, & mesur your hevynese! | 1271 | St. John bids Peter moderate his grief. |
| This gret contrition of your hart, dowllese | | |
| To god is plesant sacrifice. | 1273 | |

Petrus

A, gud brethere, Andrewe & Iohn,
 Was neuer creatur so wo-begon
 Os I, wrech most vnwyse! 1276
 Peter still laments his cruelty. For rememberinge the infinite gudnese 1277
 Of my lorde / & my most Vnkyndnese
 Don so Writchitlye, 1279
 At my hart, sorow sittes so sore,
 That my dedly payn encresis mor & more!
 Alese, my gret folye! 1282

[in 7a.]

Andreas

Andrew begs him to take comfort, as
 [leaf 165] Gud brothere peter, your-self 3e comfort; 1283
 Ther is none of aȝt, bot comfurth may he hafe;
 Christ will rise this third day, For emonge vs a-gayn our lorde shaȝt resorte. 1285
 By his passion / his purpasse / was, man-kind to saue;
 This is the thrid daye / in which from his graue
 He shaȝt arise / fro deth, I haue no dowte;
 Therfor lett comfurth / put this sorowe owȝt! 1289
 ¶ Brothere peter / þe verrey truth to saye, 1290
 Few of vs aȝt / hade perfit stedfastnesse,
 But sumwhat dowtid / & wer owȝt of the waye;
 Not-withstandinge / of his godhed the clernesse 1293
 Schewed by his miracles / with aȝt perfytneſse;
 And yf ye remember, brothere / in his last oblation
 He spak of our vnstabilnesse / & of his desolation, 1296
 and He foretold that His disciples should forsake Him. ¶ Saynge "Omnes vos scandalum patiemini," 1297
 Aȝt ye shaȝt suffer sclaunder / for me,¹
²Os who say · ye shaȝt / forsak me a-lonly;
 The hird-man shalbe strikyn / & þe flokk, which we
 bee, 1300
 Schalbe disperbilit / & away shaȝt flee.
 He knew their weakness. Loo, gud brother peter / he knew our frealtes aȝt; 1302
 Our gude master is mercifull / & graciouse with-aȝt;²

¹ onlee (*sic*) *crossed through*.²—² These five lines are in the margin at bottom of leaf 164, back.

¶ And yow, brother peter / the most speciali 1304
 Hase cause of comfurth / for of his church þe hed
 He chace you by order / by his grace frelye;
 For-þi, from *your* harte / put þis fere & dred. 1307
 Yf ye remember, he said to yow in dede,
 Thy faith shall neuer faile / what-so-euer befall;
 Therfor haue gud hope / & comforth spirituall. 1310
 Ye askit hym ons a whestion / wherwith he was
 content, 1311
 'How oft to *your* brother / synn ye shuld relese:'
 Ye thought vij tymmes / were verrey sufficient;
 But he said sevynty tymes & vij: ye suld forgif dowltes;
 A gret now[m]ber it plesit / hym tith expresse; 1315
 The gret frely of man / he saw in his godly mynd. [leaf 165, back]
 For-thy, for *your* trispace / pardon may ye find; 1317
 How-be-it, of *your*-self / to presume, to blame ye were;
 Man þat is freale, of hym-self suld haue fere. 1319
 ¶ Your pennance [&] contrition / acceptabill must
 bee;
 Therfor in *your* harte reIoye / ye may be fayn,
 Rememberinge he has put [yow] in gret auctoritee. Christ also put
 That he has saide ons / he will neuer call agayn, 1323 him in
 "Quodcumque ligaueris" / he said; þes wordes ar playn; authority,
 And gaue yow þe keyes / of heuyn & of heH,
 So to lowse & to bynd / this can we all teH. 1326 giving him the
 Keys of Heaven
 and Hell.

Iohannes euangelista.

Gude brother peter / marke ye weH, & note: 1327
 The wordes of Andrewe beyn sadd & ponderose;
 In *your* conscience, I know weH / is nozt so great mot, St John is sure
 But that mercy may clere it / of hym that is so gracieus. that Mercy can
 clear Peter's sin.
 Peraunter it was þe wiH / of our master Iesus 1331
 That 3e shuld not be present / his passion to see,
 Which he hade on the hill / in þe most Cruelte. 1333
 ¶ Peter, if ye had seyn / *your* mastere at þat poynt,
 I trov þat syzt had beyn to hevy / to yow tith endure:
 He had torment opo[n] torment / in euery vayn & Ioynt;

| | |
|---|--|
| St. John tells Peter how | He was so harde nailet / to þat paynfull lure; 1337 His flesh þat was so tender / born of a mayden pure, And was wont to be towchid / with virgyns handes swete, |
| Christ's body was torn and naild; how His | Was altotorn most piteosly / from hede to þe fet! 1340 ¶ When his body was halid / & stritchid with ropes, |
| [leaf 166] | To caws his armes & fet / to þe holes extend, Then þe nayles dreffyn in; & of þe blude, drops |
| blood was shed; | Ran owt so plentuosly / his wil it was to spend 1344 All his precios blude / mannes sor til amend. With-owt compleint he sufferd the nayles & þe spere; But gretist payn þat he had / was for his moder dere. He sufferd patiently, 1348 |
| and how He was betrayd, | To be betrayed vnkindly, To be accusid falsly, |
| scornid, and | To be intreytid Cruelly, 1351 To be scornyd most dedenynglye, To be Iuged wrangfully, To be dampnyt to deth dolfully, |
| crucified. | With other paynes sere; 1355 To be crucified piteosly, To be woundid vniuersally, With scowrges, nayles, & spere. 1358 For thes causes, he wald be born / of a maid most obedient. 1359 |
| But now the time of Desolation is ended; that of | Now the gret rawnson is paid / which was requirid For redemption of man, of the fader omnipotent; The tyme of desolation / is now expirid; 1362 |
| Grace is come; | The tyme of grace is comen, so longe of vs desirid! Hevyn zeates so longe / closid for gret syn, Our saueyour gaf yow the keyes / to open, & to lat in. He knew weþ, for his deth / we shuld be afrayed: 1366 And þerfor, ose 3e remembere / he told vs afore. His godhed saw weþ / þat we shuld be dismaid |
| [leaf 166, back] | Of his resurrection / he comfortid vs therfore; 1369 |
| Christ will rise and live for ever. | He saide he shuld arise / & live euere-more. This is the thride daye / therfor dowl nothinge, |

But shortly we shall here / of his gloriose vprising.
 Brether, I wolde tarrye with yow longer here, 1373
 But nedes I must go to the virgyn mylde.
 Most sorowfull is hir hart / most hevy is hir chere; St. John
 Ah Ioye & comfurthe / from hir is exilde; 1376 describes the
 Ah hir remembrance / is of hir dere childe. Virgin Mary's
 My master assignyt me / to gyve hir attendance, sorrow:
 And that is my dewtye / with all humblye obseruance.
 Hir sorow increacyse aye, 1380
 As weh nyght os daye,
 In most piteose araye;
 For I darsay suerlye, 1383
 Sen hir son was betrayed,
 & in his grave layde,
 The maid hase me dismaid
 For sorow inwerdlye, 1387
 That sho nowther tuk rist ne slepe, 1388 She takes nor
 Ne from hevynese hir-self cowth kepe; rest nor sleep,
 But euer-more stið dose sho wepe,
 That I am verrey sure, 1391
 Hartes harder then stone
 Wold be mollyfyed anone,
 & melte to see hire mone,
 That sho dose endure. 1395
 To here hir mourn so moderlye, [leaf 167]
 To se hir wep so tenderlye, but weeping,
 Ah myn hert it fayles. 1398
 Now sho spekes of the scornes; speaks of her
 Now sho remembers þe thornes Son's suffering,
 And the grete sturdy nayles; 1401
 Now sho spekes of his pacience; 1402 and patience
 Now sho myndes his obedience,
 That vnto deth was. 1404 unto death.
 Now of his visage spekes shee,
 Defilid with deformyte,
 Of fowh spittinge, a-lasse! 1407

- Now of his woundes dos shò speke, 1408
 & of the sper' which did breke
 Hir sonnes blessid' sid'. 1410
- She is comfort-
 less; Thus is sho aH comfurthlesse,
 Replet with aH dulfnesse;
 Therfor I may not bide. 1413
- and John will
 go to her. As for this tym I wiH departe. 1414
 Brother' peter, be of gud harte,
 For other' cause haue ye none. 1416
 Now farweH, for a starte,
 I shaH 3ow mete anon. 1418
- Peter
- Praye fore me, brother', for goddes sake! 1419
- Iohannes euangelista
- He bids Peter
 trust in faith.
 [leaf 167, back] Brothere, to yow no discomfurth take,
 But truste euer faithfullye! 1421
 We shaH haue comforth, 3oure sorowe to slake,
 And that I trust' shortlye. 1423
- Tunc exit Iohannes; et dicit Petrus:
- Peter thanks his
 brothers. Brothere Andrewe / god reward' 3oue euer speciallye!
 For IoHn & ye, with youre swete wordes of consolation,
 Hase easid' my mynd' / with comfote stedfastlye.
 I am in trewe faith & hope / with-out desperation), 1427
 In my saule now havynge / spirituall iubilation,
 Trustinge on the mercy / of my master & lord,
 Of whose infinite gudnese / I shaH euer record. 1430
 Let the dew of mercy fall opoH vs!
 'Ostende faciem tuam / & salui erimus!' 1432
 Schewe thy powere, gud lord' / & to vs appere! 1433
 Let beames of thi grace approche to vs nere,
 Super nos, writchit synners!

Part II. Scene 3.

[Scene 3.]

Intrat maria Magdalena.

- O, I writchit creature / what shaH I doo? 1436
 O, I a wofuH woman / whidere saH I goo?

- My lorde, wher shaſt I find?
 When shaſt I ſe that deſir'd face,
 Which was ſo full of beuty & grace
 To me, the moſt vnkind?
 I haue ſought, & beſely inquer'd
 Hym whom my harte all-way has deſir'd,
 And ſo deſeries ſtill.
Quem diligit anima mea', queſiui ;
Queſiui illum, et non inueni !
 When ſhaſt I haue my wiſt?
 I haue ſought hym deſiruly,
 I haue ſought hym affectuoſly,
 With beſines of my mynd.
 I haue ſought hym with mynd hartely,
 The treſure wher-in my hart doſe lye.
 O deth, thou arte vnkind !
 On me, vſe thou & exerciſe
 The auctorite of thyn office !
 My bales thou may vnbind.
 What offence, deth, haue I don to the,
 Which art ſo ouer vnkind to mee?
 Nay, Nay, deth ! be not ſoo !
 Filie Ieruſalem, Wher-os ye goo,
 Nunciate dilecto meo,
Quia amore langueo :
 Of Ieruſalem, ye virgyns clere,
 Schew my beſt loue that I was here !
 Tell hym, os he may prove,
 That I am dedly ſeke /
 And all is for his loue.
- 1438 Mary
Magdalene's
Lament.
- 1441
- 1442 She has ſought
Him in whom
her heart
delighted,
and has not
found Him.
- 1444
- 1447 [leaf 168]
- 1448
- 1450
- 1453 Why will not
Death take
her?
- 1454
- 1456
- 1457
- 1459
- Daughters of
Ieruſalem !
- 1462
- 1463
- 1465 Tell my love
that I am deadly
ſick for His
love.
- 1467

Ieſus intrat, in ſpecie ortulani, dicens,

- Mulier, ploras ? quem queris ?
 Woman, why wepis thou ? whom ſekes thou thus ?
 Tell me whome thou wald haue !
- 1469
- Jeſus aſks her
whom ſhe
would haue,

Mawdlen):

I sek my master & swete lorde *Iesus*,
Which her was layd in grave. 1472

[leaf 168, back]

.*Iesus*.

Woman, thou mournest to piteoslye, 1473

And compleynist^t the most hevilye,

as her heart
seems troubled.

Thy mynd is not cōtent^t; 1475

Thyn hart^t is trowblit, weȝ I see,

Aȝ full doloruse, os thinkes mee,

Thou has not thynⁿ intende. 1478

Maudleyn

Mary Magdalene
thinks He is the
gardener.

Myn intent! that knawes hee 1479

On whom my hart is set, & ay shalbee.

Gardener, I yowe praye, 1481

Schew vnto mee, if ye can,

Yf that ye did see here ony man

Tak his body awaye. 1484

Iesus dicit. "Maria!"

Mawdleynⁿ awnswers, "Raboni!"

Iesus

He bids her not
touch Him,

Noli me tangere!

Mary, towche me not now!

But in-to Galilee go thowe,

but tell His
Disciples that
He is risen and

And to my brether['] saye, 1488

And to peter which sorowfull is, 1489

That I am resenⁿ from dethe, to lif ay in blisse.

Renyng^e perpetuall^ye! 1491

Exhort^t tham to be of gud chere,

will soon appear
to them.

And hastely wyȝ I to tham apere,

To comfurth loefullye. exit *Iesus* 1494

Mawdleyn

O mynⁿ harte! wher hast thou bee?

[leaf 169]

Com homⁿ agayn, & leve with mee! 1496

My gret sorow is past ! 1497
 Now may thou entone a mery songe,
 For he whom thou desirid^t so longe, Mary Magdalene
rejoices;
 I haue fon^d now at laste ! 1500
 I thanke *your* grace *with* hert intere, 1501
 That of yowre gudnese to me wald^t apere,
 And make my hert^t thus light^t. 1503 her heart is
light,

Secund marye intrat, *cum maria*.

Soror, nuncia nobis :
 Gud mawdleyⁿ, sister ! how standes *with* yow ? 1505

Mawdleyⁿ

Dere sisters ! neuer so we^ll os nowe !
 For I haue hade a sight^t
 Of my lorde & master, to my comfurth specia^l. 1508 she has seen her
Lord and
Master,
 To his godhed^t I render thankes immorta^l,
 Os I am bound^t of dewtee. 1510

Thrid marye :

It Apperis, suster, by *your* cowntenaunce,
 That the gret sorow is ow^t of remembraunce;
 And so, by your sawe, gret cause haue yee. 1513

Mawdleyⁿ :

I haue gret cause, sisters, I knaw it we^ll ; 1514
 For of my Ioye he is the springe & we^ll, the Spring and
Well of her joy,
 And of my lyfe sustenaunce. 1516

Secunde marye :

Haue ye seyn^d our lord^t, sister ? ar ye sure ?

Mawdleyⁿ

[leaf 160, back]

Sister, I haue seyne my gretist tresure,
 My hartly Ioye & plesaunce ! 1519 her greatest
Treasure.

Thride mary

A. Sister ! gret comfert may *your* hart infla^me. 1520

Mawdlen

He spoke to her, 3e, gude sister ! he callit me 'mary' by my name,
 And spak *with* me homlye. 1522
 I saw hym bodely, in flesh & bloode,
 Oure redemere, which for vs hang on the roode !
 He shewed hyme gracioslye, 1525
 And bade me go to his disciples sone, 1526
 Thaime to certifye of his resurrectione ;
 & so with I shortly doo. 1528

and bade her
 tell His Disciples
 of His
 Resurrection.

Secunde Marie

A. A ! Mawdleyⁿ ! right happie ye were ! 1529
 Ye spent not in vayⁿ so many bitter tere !
 Gret grace is lent yow too ! 1531
 Tunc venit *Iesus*, & salutat mulieres istas iij^{es}.
 Tamen mulieres nil dicunt ei, sed procidunt ad pedes
 eius.
 Auete ! Hayle, blessit women leve ! 1532
 My blessinge here I youe geve !
 Let sorow no more youre harte meve,
 But haue comfort allwaye ! 1535
 I am resene fro deth, so may ye tell ;
 I haue deliuert my *presoners* frome hell,
 And made tham sure for aye ! [*exit Iesus*] 1538

Jesus appears
 to the Three
 Maries,

bleses and
 comforts them,

and says He has
 deliuerd His
 prisoners from
 Hell.

Mawdleyⁿ

Now, gud sisters, be no more sadd ; 1539
 Ye haue cause, os we^{ll} os I, to be gladd ;
 Oure lorde, Ioo, of his gudnese, 1541
 Of his heghe & godly excellence,
 Haves shewede vs here his Ioyefull presence
 With wordes of swetnese ! 1544
 My wordes wer not fantastical^l, sisters, yee see ; 1545
 I told youe no lesinge, Sisters, report^t mee ;
 Ye haue seyn with your/ eye. 1547

[leaf 170]

Mary Magdalene
 rejoices with
 the other
 Maries.

Thrid mary

Oure spirites ben revivid; our hartes beyn light!

O mawdleynd! this was a gloriose sight,

Schewed to vs gracioslye!

1550

Secund marye

Blessid be that lorde / blessit be that kinge

1551

The other Maries
bless their Lord.

That haues comfurth vs thus with his vprisinge

So sone & glorioslye!

1553

Mawdlen

Susters, in Ioye of this Ioyfullnese,

A songe of comforte lete vs expresse

With notes of Armony!

1556

"Victime paschali laudes immolent¹ *Christiani*". Tunc
^{totum vsque ad Di[e] nobis}
hee tres cantant *idem, id est*, "Victime pascha[li]"²
in cantifracto vel saltum in pallinodio

The Three
Maries sing a
Hymn.

Tunc occurent eis apostoli. *scilicet*. Petrus.
Andreas et Iohann[es], cantantes hoc. *Scilicet*.

Peter, Andrew
and John sing
too.

"Dic nobis maria. quid vidisti in vi[a?]"³ **re-**
spondent mulieres cantantes. "Sepulcrum Christi
viue[n]tis" et cetera, vsque ad "Credendum est /"
Apostoli respondentes cantant. "Credendum est
magis soli marie veraci, quam iudeorum turbe fal-
laci." **Mulieres iterum cantant** "Scim[us] Chris-
tum surrexisse vere /" **Apostoli et mulieres [tres]**
cantant quasi concredentes. "Tu nobis *Christe* rex
misere[re]. Amen." Post cantum dicit petrus.

(¶ Sufficit si cantetur eisdem notis et cant[ibus]
vt habetur in sequentia predicta)

¹ MS. immolant. This Sequence is from the Easter Sunday Mass, held at Tierce, 9 a.m. See Note, p. 227-8.

² Some of the writing in the Margin is cut off.

³ The Sequence of which this and the following quotations form part, is both in the Easter Sunday Matins (held before Dawn), and in the 9 o'clock Mass. See p. 227.

[leaf 170, back]

Petrus dicit post cantum :

Then Peter asks
Mary Magdalene
for news.

How is it now, marye? Can ye tell 1557

Any newes which may lik vs well?

Blithe is youre Countenance. 1559

Mawdleyñ

Mary Magdalene
tells Peter

Peter, in youre mynde be fast & stabill;

I can shew youe tydinges most comfortabill;
Trust it of assurance! 1562

Petere

Gude marye, of hym I wold knowlege haue. 1563

Mawdleyñ

that Christ is
risen, and has

Peter! oure master is resyn from his grave!

He apperit vnto vs three 1565

In fleshe & bone, in a gloriose wise!

restord Adam
and his mates
to Paradise.He hase restord adam & his in-to paradise,
Which were in helles captiuitee! 1568

Peter

God graunte youre wordes war not in vayn!

Mawdlen

Peter, That¹ I saye is trew & certayn,

And therfor dowt no more! 1571

Secund marye

The other Maries
confirm these
glad tidings.

Brother, we saughe our lord face to face;

He Apperit to vs in this same place.

And bad vs mowrne not so sore! 1574

Thride mar[y]e

He bade vs testify & tell

That he was resyn in flesh & fell,

And dy he shaft no more. 1577

Petere

A, mary! gret grace to youe is lent, 1578

[leaf 171]

To whom our lord was so content,

Befor other till apere. 1580

¹ which crosst through.

Mawdlen

He said, ye aȝ shuld see hym in Galilee ;
 And peter, youre selfe expresly namyd hee ;
 Therfore be of gud chere !

Christ will soon
 be in Galilee

1583

Andrewe

Yit to his sepulchre lat vs go, & see,
 To satisfye our myndes from aȝ perplexitee.

1584

The 3 Apostles
 go to the
 Sepulchre,

Peter

So cownseH I we doo.

1586

Tunc ibunt. precurrens Iohannes dicit

John first.

Brothere peter, com hither & behold !
 It is no fabill that marye vs hase told ;
 This thinge is certen, loo !
 How say ye, brother, be ye satisfied ?

He sees that
 Christ is risen.

1589

Petrus

Brothere Iohn, I am fully certified
 To gife credens her-too.

Peter sees it too,

1592

Now shaH the suth be verified

Of hym that most may doo /

1594

O, myche ar we bound, gud lord, to your highnes !

and praises
 Christ.

For vs wer ye born, & also circumcised ;

For vs were ye temp[t]id in the wildernese ;

Now Crucyfyed to deth, most shamfully dispised !

1598

Yit aȝ this, gude lorde, had vs not sufficyed

But ye had resen fro deth / by your godhed gloriuse ;

Your resurrection was most / necessarye for vs.

1601

Youre meknesse suffert deth for our saluation,

1602

[leaf 171, back]
 He died for our
 Salvation, and is
 risen for our
 Justification.

And now are ye resen for oure Iustification ;

Youre name euer blessit bee !

1604

Andrewe

This resurrection, to aȝ þe world is consolation,

For of oure fayth it is trew consolation,

Approvid by his diuinitee.

1607

DIGBY MYST.

Q

Iohannes Euangelista

- Brether! Ioy, & comfurth, & Inward iubilatiō, 1608
 And gostly gladnese, in vs all Encrease may.
- St. John bids
 them all We haue passid the tym / of dole & desolatiō,
 And also I am sure / & right weH dare I saye, 1611
 The IoyfuH trespure of *our* hart / we saH se þis daye!
 Honour, Ioy & glory / be to hym with-out end,
 Which after sich sorow, comfurte can send! 1614
- laud and praise
 Christ. To laude & prayse hym, lat vs be abowt;
 To loue hym, & lofe hym, & lawly hym lowt,
 With mynd & mowth devowtlye. 1617
 Ther, brether with IoyfuH harte,
 And devowt sisters on *your* parte,
 Entone sum ermony! 1620
- They all sing a
 Song of Praise. tunc Cantant omnes simul "*Scimus Christum,*"
 veH aliam sequentiam aut ymnum de resurrectione.
Post cantum, dicit Ioh[an]nes, finem faciens /
- Loo, down fro hevyn / euer-mor grace dos springe!
 The gudnese of god is incomparabiH, yee see:
- Their Sorrow is
 turnd to Joy. Her was sorow & mournyng / lamentacion & wepinge;
 Now is Ioy & gladnese / & of comfurth plentee,¹ 1624
- [leaf 172]
 They depart, in
 hope of seeing
 Christ this
 night. Ioyfully depart wee / now owt of this place, 1625
 Mekly abidinge the inspiration of grace,
 Which we belefe 1627
 SchaH com to vs this nyght!
 Now, far-weH euery wighte!
- To Him they
 commend their
 hearers. We commend yow all to his myght,
 Which for vs suffert grefe. 1631

Explicit

¹ Written at the bottom of the page; in a later hand:—written by me . . . (*torn off*).

Note. To explain the parts of the Romanist Service referred to on pages 223, 226, Miss Mary Lambert, of Milford House, Elms Road, Clapham Common, S W., who took so much interest in Canon Simmons's edition of *The Lay Folks' Mass Book* (E. E. T. Soc., 1879), has been good enough to send me the Paschal Time, vol. i, of "*The Liturgical Year*, by the Very Rev. Dom Prosper Guéranger, translated from the French by the Rev. Dom Laurence Shepherd, Dublin, and J. Duffy, 1871." And as most of our members probably know nothing (like I do) about Papal services, I make full extracts for them.

(p. 125.) The Office of Matins [in the Morning before Dawn].

The Night Office of every Sunday . . . consists of 3 portions called *Nocturns*. Each Nocturn is composed of 3 Psalms with their Antiphons, followed by 3 Lessons and Responsories. These Nocturns . . . end with the Ambrosian Hymn, the *Te Deum*; they begun after midnight, and are over by the aurora, when the still more solemn office of *Lauds* is chanted. But this Night [i.e. Easter Sunday after 12 a.m.] has been almost wholly spent in the administration of Baptism . . . This is the reason of there being only one Nocturn for the Night Office [now called *Matins* because it's performed in the morning] of Easter Sunday.

(p. 138.) In most of the Churches in the West, during the Middle-Ages, as soon as the Third Lesson was read, and before the *Te Deum*, the Clergy went in procession, singing a Responsory, to the Altar, where the Blessed Sacrament had been kept since Maundy Thursday, and which was called the *Chapel of the Sepulchre*. Three Clerics were vested in Albs, and represented Magdalene and her two companions. When the procession reached the Chapel "and the 3 Clerics had gone to the Altar, and sung a verse" Two Chanters [= the Peter, Andrew and John of the Play] stepped forward towards the Altar steps, on which the Clerics were standing, and addressed them in these words of the Sequence:

Tell us, O Mary, what sawest thou on the way? *Dic nobis, Maria,
Quid vidisti in via?*

The first Cleric, who represented Magdalene, answered:

I saw the Sepulchre of the living Christ: I saw the glory of him that had risen. *Sepulchrum Christi viventis,
Et gloriam vidi resurgentis.*

The second Cleric, who represented Mary, the mother of James, added:

I saw the Angels that were the witnesses: *Angelicos testes*
I-saw the winding-sheet and the cloths. *Sudarium et vestes.*

The third Cleric, who represented Salome, completed the reply, thus:

Christ, my hope, hath risen! *Surrexit Christus, spes mea.*
He shall go before you into Galilee. *Precedet vos in Galilaean.*

The two Chanters [= the 3 Apostles of the Play] answered with this protest of faith:

It behoves us to believe the single testimony of the truthful Mary, rather than the whole wicked host of Jews. *Credendum est magis soli
Mariæ veraci,
Quam Judæorum
Pravæ cohorti.*

Then the whole of the Clergy¹ joined in this acclamation :

We know that Christ hath truly *Scimus Christum surrexisse*
 risen from the dead. Do thou, O Con- *A mortuis vere :*
 queror and King, have mercy upon us ! *Tu nobis, victor Rex, miserere !*"

After the Matins, comes at dawn, *Lauds*, so called "because it is mainly composed of Psalms of Praise." This is followed at 9 a.m., the hour of Tierce, by *Mass*, in which, after the Antiphon, Prayer, Easter Song, Introit, Collect, Epistle, Gradual, and Alleluia-verse (p. 158—164) have been sung,

"the Church adds to her ordinary chants, a hymn full of enthusiastic admiration for her Risen Jesus. It is called a *Sequence*, because it is a continuation of the *Alleluia*.

Let Christians offer to the Paschal Victim the sacrifice of praise.

The Lamb hath redeemed the sheep : the innocent Jesus hath reconciled sinners to his Father.

Death and Life fought against each other, and wondrous was the duel :

The King of Life was put to death ; yet now he lives and reigns.

Tell us, O Mary, &c.

² *Victima paschali laudes*
Immolent christiani.

Agnus redemit oves :
Christus innocens Patri
Reconciliavit peccatores.

Mors et vita duello
Confixere mirando :

Dux vite mortuus
Regnat vivus.

Dic nobis, Maria [&c., as above]."

It is clear, then, that the Play was only a better and more realistic performance of part of the Romish Church service. This quasi-acting of Easter Mysteries in church is new to me.³ It is not done now, Miss Lambert says.

¹ The play gives the first 2 lines to the 3 women, and the last line only to the women and apostles conjoined.

² Sequences. "The first, or the '*Victima Paschali*,' is, we believe, by the vast majority of critics accredited to a monk, Notker by name, of the celebrated monastery of St. Gall, in Switzerland, who flourished in the ninth century, and attained to much renown by his talent for writing sacred poetry. According to some, he is said to have been the first who caused this species of composition to be introduced into the Mass ; and, if we are to believe Durandus, he was encouraged in this by Pope Nicholas the Great (858—867). Others ascribe its introduction to Alcuin, the preceptor of Charlemagne. The '*Victima Paschali*' is also sometimes attributed to Robert, King of the Franks."

p. 224 of "A History of the Mass and its Ceremonies in the Eastern and Western Church." By Rev. J. O'Brien, A.M. . . 3rd Edition, Revised, New York, 1879. —M. LAMBERT.

³ I have since seen, in a review of the english Hase's book on Mysteries and Miracle Plays, 1880, that Prof. Ward has noted the fact in his History of the Drama, from the Germans, who've taught us so much.

GLOSSARY AND INDEX.

MAINLY BY

S. J. HERRTAGE, B.A.

- A (often), 89/915, have
 Abacuk, 114/1584, Habakkuk
 Abasse, 107/1376, *vb.* be abashed, fear
 A-baye, 68/363, *sb.* bay, surrender
 Abey, 114/1570, obey
 Abill, 211/1178, *vb.* fit, make fit
 A-bought, 3/3, *adv.* about; a-bought, 60/154, around, about
 Abuse, 209/1111, *vb.* misuse, use improperly
 Abyll, 58/99, *adj.* fit, becoming
 Abyron, 60/159, Hebron (?)
 Advertacyounes, 90/931, warnings, information, knowledge
 Aferd, 94/1033, *adj.* afraid
 Afyabyll, 75/548, affable
 Agayn-sayd, 55/15, *vb.* contradicted, opposed
 Agen, 128/1935, *prep.* towards
 Azens, 58/91, towards, *prep.* towards
 Azens, 115/1606, *prep.* in front of, before
 Al and Sum, 111/1482, altogether, completely
 Alapye, 60/158, (?) what country
 Alne, 82/717, *a.* kind, gentle. Lat. *almus*
 Alnesse, 116/1642, *sb.* lit.: alms, hence, an act of kindness
 Alonly, 57/78; 107/1382, *adv.* only; 112/1526, *adv.* only, alone.
 "Allonely, *Tantummodo, solum solummodo.*" *Cath. Anglicum.*
 Ambra, 67/339, *sb.* amber
 A-mons, 76/569, *prep.* amongst
 Amuke, 141/70, *sb.* friend, Lat. *amicus*
 A-myytyd, 107/1381, *pp.* admitted, ranked
 Ananias, p. 35
 Angell Raphael, p. 107; other angels, p. 10, 51, 53, 205
 Anima or the Soul, p. 140; her Five Wits, p. 145
 Anna the Prophetess, p. 19, 261
 Anosed, 147/224, *pp.* Halliwell says, "acknowledged," but the context seems rather to require hindered, or opposed. Is it *harmes, spoilt*, from the Fr. *nuire*, to hurt (?)
 A-penyon, 110/1463, *sb.* opinion
 A-plye, 129/1982, *vb.* apply myself, set myself to
 Apposed, 147/225, *pp.* questioned, examined. "Examyn, or apposyn, or a-sayyn. *Examinio.*" *Prompt. Parv.*
 A-queyntowns, 77/580, *sb.* acquaintance, intimacy
 Arend, 59/136, *sb.* errand
 Arere, 69/407, *vb.* raise
 Arimathea, Joseph of, p. 172
 Aspecyall, 98/1137, especial
 Asprongyn, 100/1173, sprung up, risen
 Assatt, 114/1589, *sb.* (?) distress, or astate = estate, state
 Assye, 60/158, Asia
 At, 194/669, *prep.* of, from
 A-taunt, 160/608, *adv.* (*à-tant*) so much. "A dronken foole that sparith for no dispenche, To drynk ataunt til he slepe at table." *Lydgate, in Halliwell.*
 A-trey, 92/983, *vb.* Fr. '*attirare*, to allure, intice, inueagle, toll on; *attraiement*, an illuring, inticing, inueagling.'—Cotgrave.
 Attes, 80/693, at his, at its
 Aunterous, 27/1415, adventurous

- Avdyean, 55/2, *sb.* audience, hearers
 Avoydyt, 64/264-5, *vb.* goes out
 Awansyd, 58/107, *pp.* advanced, promoted
 A-wantt, A-want, 90/928, *interj.* get out, avaunt
 Awawns, 116/1642, *vb.* advance, assist
 Awayll, 104/1309, *vb.* profit, advantage
 Awe, 171/4, 7, *adj.* all
 Awete, 97/1111, *vb.* Latin *avete*, hail!
 A-weyle, 69/404, *vb.* avail, profit
 Ay-whan, 150/345, *adv.* every-when, at all times, ever

 Babbyd, 87/863, *pp.* smitten, struck
 Bales, 219/1456, *sb. pl.* griefs, pains
 Balys, 90/919, *sb.* troubles, misfortunes. A.S. *bealu*
 Balys, 82/735, *sb.* rod
 Bamys, 93/1018, balms
 Baramathye, 102/1260, Arimathea
 Bayne, 203/950, *adj.* ready, willing.
 "Beyn or playaunt. *Flexibilis.*"
Prompt. Parv.
 Be, 101/1223, *prep.* by
 Be-cum, 95/1052, *pp.* 'where he is be-cum' = what has become of him, where he has gone to
 Bede-woman, 129/1967, *sb.* a woman bound to pray for another
 Bedlem, 10/237; 60/159, Bethlehem
 Be-dred, 3/64, dreaded
 Beelzebub, 82/725
 Be-hold, 123/1814, *pp.* beholden, bound
 Be-holddyn, 80/658, *adj.* obliged, bound in gratitude. The corrupted form *beholding* is very common in the writers of the 17th cent.
 Belfagour, 82/725, *pr. nn.* Belphagor, a devil
 Belial, p. 43
 Belle, 99/1169, *vb.* roar, as deer 'bell'
 Be-lyve, 122/1801, *adv.* at once, quickly, hastily
 Bemmys, 90/934, *sb.* trumpets. A.S. *bēme*
 Benevolens, 1/21, *sb.* good-will, kindness
 Benyng, 71/442, *adj.* benign
 Beral, 70/425, *sb.* (?) beryl: as we should say "the pearl of beauty"
 Berdes, 57/51, *sb.* maidens
 Berzaby, 60/159, Beersheba
 Besawnt, 101/1218, *sb.* besant, a golden coin so called from having been first coined at Byzantium, or Constantinople
 Besene, 27/16, drest, adorn
 Be-shrewe, 156/506, 1 *pr. s.* curse
 Be-take, 72/465, *vb.* commend, 130/1939, 1 *pr. s.* commit, commend
 Beth, 112/1528, *pr. pl.* are
 Bethany, 57/82
 Betyll browyd, 82/724, *adj.* with overhanging brows. Compare *P. Plowman*, B. v. 190
 Bey, 143/108, 1 *pr. pl.* buy, pay or suffer for
 Bey the bargayn, 90/937, 941, pay the penalty, pay the price for
 Blabyr-lyppyd, 90/927, *adj.* thick-lipped. Cf. *P. Plowman*, B. v. 190: "Blabyr-lyppyd: *broccus, labrosus.*" *Cath. Angl.*
 Blasse, 90/934, *vb.* wave
 Blasyd, 83/745, *pp.* on fire, in flames
 Ble, 57/68; 129/1977, *sb.* countenance, complexion, colour. A.S. *bleo*
 Bleryd is ower eye, 92/985, a phrase signifying, "we have been deceived or mocked." The expression is common: see, for instance, *Sir Ferumbras*, ed. Herrtage, 391; *Romaunt of the Rose*, 3912, &c.
 Blomefylde, Myles, poet, p. 27, 41
 Blysch, 88/885; 97/1117, *sb.* bliss, joy
 Blyssynd, 125/1859, *sb.* blessing
 Bome, 84/780, 1 *pr. s.* bum, am confused with a noise in my head and ears; 'bombon as been (bummyn or bumbyn) Bombizo.' *Pr. Parv.* 'To homme as a fly doth, or husse, *bruire*'. Palsgrave, *ib.*
 Bone, 117/1668, *sb.* prayer. O. Icel. *bon*
 Bord, 79/630, *sb.* table

- Bornyd, 71/443, *adj.* (?) burnished
 Borons, 56/50, *sb.* barons
 Bote, 90/919, *sb.* cure, healer
 Botell (truss) of haye, 30/85
 Bovnteest, 91/952, most bountiful
 Bowth, 127/1925, *pp.* bought, redeemed
 Brace, 177/179, *vb.* embrace, clasp
 Brayd, 99/1148, *sb.* haste, hurry
 Breelles, 90/927, *sb.* worthless rascals. "Breyel, *Brollus, brolla, miserculus.*" *Prompt. Parv.*
 Bren, 146/196, *sb.* brows
 Brentt, 116/1629, *pp.* been burnt
 Brochit, 197/782, 1 *pt.* s. tapped, opened, broached. "Brochyn, or settyn a vesselle broche (abroche), *attamino, clipsidro.*" *Prompt. Parv.* : brochit, *pt.* s. 197/783
 Bronde, 3/64, *sb.* sword
 Brystyt, 86/822, *vb.* bursts
 Burde, 212/1215, *sb.* board, table
 By, 2/37, *prep.* by hym, by his way
 Byggyd, 130/2024, *pp.* settled, placed
 Byn, 56/50, *vb.*; 70/420, *vb.* be; 112/1533, *pr. pl.* be, are
 Caiphaz, p. 28, 42
 Cardyakylles, 106/1363, *sb.* a pain of the heart. "A cardiakylle or cardiake: *cardia, cardiaica.*" *Cath. Angl.*
 Carefull, 94/1034; 121/1768, *adj.* anxious, full of care, sad
 Castell, 87/845, *sb.* village
 Cawth, 61/191, *pp.* caught
 Cayftyff, 79/631, *sb.* wretch
 Cayseres, 90/936, *sb.* Emperors, Cæsars
 Caystyys, 57/58, *sb.* (?) caitiffs, wretches
 Ceile, 174/72, *sb.* happiness. "It turned him to sele." *Cursor Mundi*, 4432, A.S. *sæl*.
 Chalngyngd, 105/1318, *vb.* claim. "To chalange; *vindicare.*" *Cath. Angl.*
 Chana, 205/999, Cana
 Chapetelet, 140/16, *sb.* chaplet
 Cheveler, 139/1, *sb.* a wig
 Children, the *Killing of the*, p. 1, 13
 Choppe, 160/641, 1 *pr. s.* bargain, barter. A.S. *ceapian*
 Christ, his 7 Names, 132/2044
 — or Wisdom, a Morality of, p. 137
 Chyldyurn, 87/851, *sb.* children
 Chyr, 56/48, *sb.* cheer
 Chyr, 77/575, *vb.* cheer, please
 Clary, 67/342; 72/477, *sb.* a kind of sweet wine
 Cleffys, 57/55, *sb.* (?) cliffs
 Clennesse, 191/589, *sb.* purity of life. "A clennes. *Honestas, mundicia, puritas, sinceritas.*" *Cathol. Anglicum.*
 Cler, 113/15623, *sb.* clerk, Lat. *clerus*
 Cleyff, 120/1741, *sb.* cliffs (?)
 Clower, 65/294, *sb.* clover
 Clumme, 157/522, *adj.* lit. benumbed, hence, rendered useless. Compare "Clumsyd, *eneruatus, eviratus,*" *Cathol. Anglicum*, and Cotgrave "*Entombi*, stoned, benumbed, clumpse, asleep."
 Clyvytt, 93/1000, *clave*, split
 Cogysshon, 57/76, *sb.* knowledge
 Comic scenes, p. 30, 99, 108
 Compylyd, 85/806, *pp.* written as in a book
 Conctypotent, 49/596, all-powerful
 Connownt, 123/1803, *sb.* covenant, sum bargained for
 Conregent, p. 166, at foot: (?)
 Contraly, 90/940, contrarily
 Conversion of St. Paul, p. 27
 Coroscant, 91/953, *adj.* shining, bright. Lat. *coruscantem*
 Coryosyte, 74/511, smartness, finery; a dandy, 75/550
 Coryous, 189/581, *adj.* curious, strange
 Costodyer, 51/628, custodian, guard
 Covnnyng, 85/806, *sb.* science, knowledge
 Cowff, 101/1224, *vb.* cough
 Crabbysh, 30/91, uncivil, rude
 Cressyn, 111/1512, *vb.* increase, multiply
 Cunnyng, 1/24, skill, science
 Cyrus, Lazarus's father, p. 56, 64
 Dandy Curiosity, in a play, p. 73, 74
 Daysyys Iee, 74/515, daisy
 Deadly Sins, the Seven, p. 75
 Debonarius, 71/444, *adj.* courteous

- Dectours, 79/650, *sb.* debtors
 Dedenynglye, 216/1352, *adv.* undeservedly, unworthily
 Dee, 212/1229, *vb.* die
 Defame, 132/2035, *sb.* villainy
 Defye, 156/511, 1 *pr. s.* despise. "To defye: *despicere*." *Cathol. Anglicum*.
 Delacion, 49/588, *delay*
 Delectary, 83/751, *delightful*
 Delycyte, 91/946; 132/2039, *deliciousness, delightfulness*
 Demene, 114/1582, *rule, manage*
 Dempthe, 80/662, *deemd, judgd*
 Dent, 64/272, *sb.* stroke
 Departe, 58/102, *vb.*; 115/1613, *imp. s.* share
 Derevorthy, 125/1852, *adj.* precious, dear. A.S. *deorwyrðe*
 Dessettes, 58/104, *sb.* distress
 Desyern, 82/721, *vb.* desire, pray
 Deuely, 150/324, *adj.* deuilish, resembling a devil
 Deversarye, 83/754, *adj.* diverse
 Devils, 8 beaten, p. 82; see p. 53
 Devyrs, 86/832, *sb.* duty
 Dewresse, 65/281, *sb.* hardship
 Diete, 204/961, *pt. s.* died
 Discent, 1/3, *sb.* descent
 Disperbilit, 214/1301, *pp.* scattered abroad. "Sparpe here and there, *segrego, spargo*." Huloet. "Disparplyn. *Dissipo, dispergo*." *Prompt. Parv.*
 Docctor, 88/877, *sb.* daughter
 Dog Latin, 100/1187
 Dolar, 95/1058; Dolour, 95/1056, *sb.* grief
 Don, 63/227, *pp.* done
 Done, 206/1043, *pp.* placed, put. "To do on Crosse. *Crucifigere*." *Cath. Anglicum*.
 Doole, 176/138, *sb.* sorrow, grief. O.Fr. *doel*
 Doth, 56/42, *sb.* doubt
 Dovctors, 57/68, *sb.* daughters
 Dowt, 60/156, *sb.* fear
 Dowt, 216/1371, *imp. s.* fear
 Dowth, 103/1279, *doubt*
 Dree, 180/259, *vb.* suffer, endure. A.S. *dreogan*
 Drench, 121/1747, *subj.* drown
 Drye, 911/1043, *vb.* suffer. A.S. *dreogan*
 Drynchyn, 83/754, *pp.* drowned, overwhelmed
 Dya, 67/339, *sb.* Dyachylon (?)
 Dylf, 76/563-4, *sb.* devils
 Dylfe, 61/187, *sb.* devil
 Dylle, a Devil, p. 91
 Dyscus, 113/1562, *imp. s.* show abroad, spread, prove
 Dysmay, 94/1035, *am* troubled, dismayd
 Dysses, 57/80, *sb.* decease
 Dyssese, 95/1056, *sb.* pain, grief
 Dyssever, 56/27, *vb.* separate, pick out
 Dysspytyd, 93/999, *did* despite to
 Dysyer, 74/513, *desire*
 Eclippid, 183/356, *pp.* eclipsed
 Ee, 209/1134, *sb.*; 212/1228, *eye*
 Egall, 55/6, *adj.* equal
 Ekes, 176/138, *pr. s.* increases. A.S. *ecan*
 Emende, 1/23, *vb.* amend, correct
 Emme, 100/1172, *sb.* uncle. A.S. *eam*
 En-abyte, 80/683, *vb.* dress, array
 Enhanse, 58/111, *vb.* raise, advance; 'enhansyd,' 132/2056
 Enrytawns, 133/2075, *sb.* inheritance
 Ensalue, 202/916, *vb.* embalm
 Entone, 221/1498, *vb.* intone, sing
 Erber, 76, *sb.* garden
 Ermony, 226/1620, *sb.* harmony, melody
 Ewyr, 83/774, *adv.* ever
 Exsport, 72/458, *vb.* expel, drive out
 Eylytt, 113/1545, *ails, troubles*
 Fakown, 90/942, *sb.* falcon
 Fantasticall, 222/1545, *adj.* fanciful, "fancy-bred"
 Fathyrod, 89/904, *sb.* Fatherhood
 Favorows, 90/942, 91/9481, *adj.* well-favoured, handsome
 Faworus, 80/673, *desirous*
 Faytors, 60/145, *sb.* wretches, rascals
 Fectually, 79/643, *adv.* in truth
 Fegetyff, 66/318, *adj.* fugitive, slippery
 Felishipe, 202/924, *sb.* company. "A Felischippe. *Consortium*,

- societas, et cetera*: vbi a company." *Cathol. Anglicum*.
- Fell, 172/18, *adj.* cruel, furious
- Felle, 75/535, *vb.* fell
- Felle, 115/1615, *adj.* many. A.S. *feol*
- Femynyte, 57/71, *sb.* the good qualities of a woman
- Fles, 106/1351, *sb.* fleece
- Flyth, 111/1507, *vb.* flight
- Fode, 90/942, *sb.* lit. woman, hence wife. Fodys, 91/948, *pl.*
- Fon, 221/1500, *pp.* found
- For, 2/44, *prep.* in spite of
- For, 60/141, *prep.* to prevent
- For-gon, 129/1974, *pp.* lost
- Forse, 160/608, *pr. pl.* make or think of importance, regard
- For-thy, 215/1317, *conj.* therefore
- Founyd, 152/393, *adj.* foolish
- Frangabyll, 66/320, brittle
- Fray, 2/39, *vb.* storm, rage
- Fray, 91/968, *sb.* fear, terror
- Freell, 88/888, *adj.* frail, sinful, weak [persons]
- Freelnesse, 145/200, *sb.* frailty, weakness
- Frelty, 215/1316, *sb.* frailty, weakness
- Fresse, 90/942, *adj.* fresh, fair
- Frest, 91/971, *adv.* at first, before
- Frett, 112/1529, *vb.* grieve, pain, torture, tear to pieces
- Fretth, 84/786, *sb.* fretting, grief
- Fryst, 103/1272, *adv.* first
- Fulfyllyd, 57/74, *vb.* filled
- Galonga, 67/339, *sb.* (?) galingale
- Garlement, 27/16, ornament
- Garre, 202/901, *vb.* cause. "To gar. *Compescere, cogere, et cetera*." *Cathol. Anglicum*.
- a Gentleman's servant, 30/90
- Gowle, 160/604, *sb.* usury. "Gowle or vsury. *Usura, fenus*." *Prompt. Parv.*
- Gramercy, 185/410, *sb.* great thanks, gratitude. Fr. *grand merci*
- Grates, 146/190, *sb. pl.* than'ks, gratitude
- Gravid, 200/853, *pp.* buried. "To Graue: vbi. to Bery." *Cathol. Anglicum*.
- Gravnt, 123/1805, agreement; 125/1873, desire, pleasure (?)
- Grawous, 65/293, *adj.* grievous, heavy
- Grobbe, a ship's boy, 107, 125; 119/1717
- Grogly, 75/549, *a.* (?) ugly
- Grom, 73/489, *sb.* person, man
- Grome, 72/478, *sb.* ? name of a place
- Gromys, 75/549, *sb.* men, persons
- Gronddar, 66/326, *sb.* foundation
- Grooth, 56/38, *vb.* (?) grow, or 'grooch', grumble, murmur
- Growell, 99/1155, *sb.* gruel
- Grudge, 3/70, *vb.* grumble, murmur
- Gyddyn, 129/1982, *vb.* guide, govern
- Gyldyr, 72/478, *sb.* guelder
- Gyn, 90/934, *vb.* begin
- Gynnyt, 126/1897, *pr. s.* begins
- Gyntely, 140/16, *adv.* finely, grandly
- Hals, 83/745, *sb.* neck. A.S. *heals*
- Halse, 67/347, *vb.* embrace
- Halsyd, 131/2031, *pp.* 141/44, saluted, greeted, welcomed
- Hape, 192/628, *sb.* happiness, good
- Harbarow, 107/1393, *sb.* shelter, refuge
- Harlettes, 59/127; Harlottes, 56/27, *sb.* low wretches, villains
- Harrow, 91/963, *interj.* the old Norman exclamation calling for assistance
- Havns, 130/2007, *vb.* raise, carry up (see 'in-hansyd,' 'enhans')
- Hawkyn, Acolyte of the priest of Maryll, 99/1143
- Haylsinge, 196/744, *sb.* salutation, greeting
- Hayr, 144/159, *sb.* heir
- Hegges, 101/1198, *sb.* hedges
- Hele, 122/1790, *sb.* safety
- Helefull, 142/89, *adj.* wholesome
- Hell harrowd, p. 91
- Her, 80/669, *sb.* hair
- Here, 98/1124, *pron.* their
- Herod, King, p. 3, &c.; his death, p. 16; p. 59, 103
- Herod's Philosopher, p. 60
- Horrowe, 150/325, *int.* haro! a cry for help
- Hestes, 57/52, *sb.* behests, commands

- Hight, 150/334, 1 *pr. s.* am named
 Ho, 93/1015, *pron.* who
 Hof! 73/491, ho!
 Holborn Quest, the, 165/773, p. 163
 Holy Ghost, the, p. 38
 Holy Land, p. 119
 Home, 101/1226, *vb.* hum
 Hort, 91/965, *pl. pl.* (?) hurt
 Hossell, 133/2081, *vb.* administer
 the holy communion to. A.S.
huslian, 134/2087
 Hosteler, p. 30, ostler
 Houkkyn, 99/1160, *vb.* toy, copulate
 Hurde, 159/584, *vb.* hoard
 Hye, 209/1132, *sb.* haste
 Hyr, 112/1524, *pron.* their
 Hyrrre, 68/377, *pron.* her
 Hyth, 123/1822, *pp.* named, called.
 A.S. *hatan*
- Idols burnt at Marcyll, p. 113
 a Jew, p. 88
 Ilejant, 73/505, *adj.* elegant
 Illumynows, 78/623, light-giving
 In-devre, 64/292, *vb.* endure
 Indeyn, 195/730, *adv.* unworthily,
 undeservedly. Lat. *indigne*
 Inffvent, 97/1096, inflowing
 Inhansyd, 131/2023, raised up
 Innumerabyll, 97/1100, impossible
 Inspeccyon, 124/1851, inspection
 Intere, 221/1501, *adj.* earnest,
 hearty
 Interlye, 198/828, *adv.* heartily,
 earnestly. "Enteyrly. *Intime*."
Cathol. Anglicum. "He praythe
 the enterly." *Gesta Romanorum*,
 p. 171.
 Invre, 134/2102, *adj.* practised
 Irke, 213/1252, *vb.* to be grieved or
 weary. "To Irke. *Fastidire*,
tedere, *pigere*." *Cathol. An-*
glicum.
 I-wise, 203/937, *adv.* assuredly,
 certainly. A.S. *gewis*
 Ielopher, 106/1363, *sb.* gillyflower
 Jesus prophesies his sufferings and
 death, 87; raises Lazarus, 89;
 appears to the Maries after his
 resurrection, 95. See p. 54, 219,
 222
 Iorourry, 161/939, *sb.* (?)swearing,
 or jurying, serving on juries (to
 give false verdicts)
- Joseph, Christ's reputed father, p.
 10, 17
 Joseph of Arimathea, p. 172
 Iudeon, 106/1351, Gideon
- Kelle, 74/520, *sb.* (?) prostitute :
 compare 'collet'
 Kente, 177/156, *pp.* known
 Kepe, 120/1728, *sb.* care, thought
 Kepit, 181/286, *pp.* cared, thought
 Kertelys, 145/164, *sb. pl.* kirtles,
 gowns
 Keyle, 174/76, *vb.* cool, assuage.
 A.S. *celan*
 Kings of the Flesh, the World and
 the Devils, p. 66
 Knett, 57/58, *vb.* knit, involve
 Knett, 57/77, *pl. s.* joined, united
 Knette, 146/196, 1 *pr. s.* knit,
 crinkle, my brows
 Knowledge, 87/868, *vb.* acquaint,
 tell
 Kyd, 63/230, *pp.* known
- Laberyd, 123/1823, *pp.* workt,
 caused to go or wander (labour)
 Lace, 159/580, *vb.* entangle, in-
 volve
 Lad, 56/43, *sb.* common men
 Lak, 145/165, *imp. pl.* blame
 Langbaynnes, 61/190, *sb.* (?) long-
 bones
 Lase, 73/497, *sb.* binding, ornament
 Lasyd, 140/16, *pp.* laced, fastened
 Lave, 125/1857, *sb.* law
 Lawly, 226/1616, *adv.* lowly, hum-
 bly
 Lazarus, his Death and Raising,
 p. 53, 54
 Lechery, a character, p. 71
 Led, 93/1015, *sb.* lid, cover
 Lef, 201/873, *vb.* live
 Lem, 55/13, *sb.* limb
 Lere, 74/527, *vb.* teach
 Lesinge, 222/1546, *sb.* lie. A.S.
leasung
 Letificacion, 2/26, joy, rejoicing
 Lewyn, 132/2043, *sb.* lightning
 Locucion . . . speech
 Lordeynnes, 61/189; 83/741, *sb.*
 wretches, rascals. "A lurdane,
vbi. a thefe." *Cath. Anglicum*.
 See Loselles.
 Lore, 150/326, 1 *pr. s.* am lost

- Loselles, 61/190, *sb.* lazy, rascally fellows. "Lorel, or losel, or ludene (lordayne S. lurdeyn P.). *Lurco*." *Prompt. Parv.*
 Loue, 226/1616, *vb.* praise, worship
 Lowt, 226/1616, *vb.* bow to, worship
 Lowte, 56/43; 90/926, *vb.* bow
 Lucense, 82/715, *sb.* light
 Lucifer, p. 179
 Lure, 216/1337, *sb.* decoy, trap, the Cross
 Lyfeloll, 58/87, *sb.* livelihood
 Lyly, 103/1265, likely
 Lynne, 76/558, *vb.* cease [to lead]
 Lyth, 84/768, 774, *sb.* light
 Lytturall, 52/658, of letters, of literature
 Lytynnyd, 92/975, *pp.* lightened, emptied
 Lyve, 58/91, *vb.* live

 Mahondes, 60/142, *sb.* Mahound, Mahomet
 Malesse, 172/20, *sb.* malice
 Malyng, 70/434, Malyngny, 70/428, *adj.* evil, malign
 Mament, 113/1554, *sb.* idol
 Mancyon, 110/1461, stay, dwelling
 Marcyll, the King and Queen of, Idols of, p. 54
 Mare, 189/510, 2 *pr. pl.* destroy, upset. A.S. *merran*
 Margaretton, 67/339, *sb.* pearls
 Margente, 180/273, *sb.* margin, vacant space
 Maries, the three at the tomb of Jesus, 93; Jesus appears to them, 95
 Marre, 56/39, *vb.* destroy
 Marry, 61/192, *pp.* destroyed
 Martes, 64/257, (?) Mars
 Martha, p. 58, 65, 83, 86, 88
 Mary, Christ's reputed Mother, p. 11, 17, 186
Mary Magdalene, a Play in 2 Parts, p. 53
 Mary Salome, p. 93, 97, 173
 Mary the mother of James, p. 92, 97, 173
 Mase, 159/581, *pr. s.* makes, causes
 Mawt, 72/476, *sb.* (?) Malta
 May, 170/416, *sb.* maid
 Mell, 93/1003, strife, trouble
 Mellefluus, 85/794, mellifluous

 Memoryall, 98/1134, memory, remembrance
 Mene, 160/620, *sb.* a contralto, or counter-tenor voice
 Menyver, 140/16, *sb.* fur of the ermine mixed with that of the weasel
 Mercury, another Devil, p. 44
 Merrorys, 57/73, *sb.* (?) shinings, graces, beauties
 Messenger, p. 59, 62, 63
 Measure, 114/1582, moderation
 Metyest, 53/3, *adj.* most meet, fitting
 Meyn, 180/255, *sb.* means, way
 Midland Dialect, p. 53, 170
 Mind, a character, and her 6 Retainers, p. 138
 Mo, 57/80, *adj.* my
 Mold, 123/1812, *sb.* earth
 Monument, 89/894, *sb.* tomb, sepulchre
 Monymnt, 204/964, *sb.* tomb, grave
A Morality of Wisdom or Christ, p. 137
 Morell, 99/1155, (?) a man's name
 Moryd, 97/1099, *pp.* rooted, firmly fixed
 Mosed, 151/348, *pp.* mased, bewitched
 Mot, 215/1329, *sb.* a spot, fault
 Moteryng, 59/128, *sb.* muttering, grumbling
 Mown, 69/392, *vb.* may, can
Mundus, King of the World, p. 66, 76
 Mynnate, 189/518, *sb.* minute
 Mynstrelly, 98/1141, minstrelsy
 Myscheffe, 173/61, *sb.* misfortune

 Nemyows, 87/857, *adj.* exceeding
 Nevyn, 66/315, *vb.* mention, declare
 Nicodemus, p. 184
 Noe, 106/1351, Noah
 Non, *passim*, none, no one
 Northumbrian and Midland dialects, p. 170
 Noyose, 193/650, *adj.* hurtful, harmful
 Noyttment, 79/640-1, ointment
 Nymyos, 97/1112, *adj.* exceeding.
 Lat. *nimum*

- Nysete, 162/653, *sb.* folly, foolishness
- Oble, 131/2019, *sb.* a kind of wafer-cake, sweetened with honey. It was the usual name for the consecrated wafer in the Mass
- On, 82/718, *a.* one
- On-clypsyd, 106/1349, *adj.* uneclipsed
- Oncuryd, 84/769, *pp.* uncovered, taken away the covering of
- On-quarte, 84/779, *adj.* unheated, dismayd, troubled, in pain
- Onymentes, 80/668, *sb.* ointments
- Oppresse, 135/2111, (?) suffer, be cast away
- Opteyn, 61/182, *vb.* hold a place, prevail
- Ore, 56/38, *conj.*, or
- Os, as, p. 170
- Quer-awe, 193/653, *adv.* = *overal*, everywhere. "*Overalle: passim, ubicunque, est genus loquendi ubique.*" *Cathol. Anglicum.*
- Ough, 146/190, 1 *pr. s.* owe
- Owyt, 80/660, *pt. s.* owed
- Pacyfycal, 114/1593, peaceable
- Pageant-waggon, its 2 stages, p. 130, 135
- Pakke, 99/1154, *sb.* pack
- Panne, 83/738, *sb.* (?) pan (of pitch)
- Parfre, John, p. 24
- Passyve, 204/962, *adj.* suffering
- Paul, the Conversion of, p. 27
- Pay, 91/960, *sb.* pleasure, pleasing
- Peneawnt, 73/496, *adj.* hanging, loose
- Perhennuall, 79/637, perennial, constant
- Perplyxcyon, 130/1986
- Perswade, 129/1977, take away(?)
- Pertely, 62/206, *adv.* openly, publicly
- Pese, 75/535, *sb.* cup
- Pesyn, 189/533, *sb.* poison
- Phy, 95/1068, *vb.* (?) fie, trust
- Pilate, p. 63, 87
- Pitture, 151/350, *vb.* picture, image
- Players, names of the, p. 23, 26, 54, 138, 170
- Plējeavns, 104/1304, *sb.* pleasure
- the Poet who speaks the Prologue and Epilogue, p. 1, 22, 26
- Ponderite, 179/217, *pt. s.* (?) weighed pondered
- Porchase, 55/22, *vb.* obtain, gain
- Porchasyd, 81/689, *pp.* obtained, gained
- Porvyowns, 77/582, *sb.* providing
- Poste, 113/1559, *sb.* power
- Poty, 72/458, *vb.* put; 78/606, (?) strive
- Povnse Pylat, 87/862, Pontius Pilate
- Pregedyse, 63/234, *sb.* violence
- Preors, 98/1137, *sb.* prayers
- Pretende, 96/1076; 133/2073, *vb.* go before, proceed
- Priest, a heathen, p. 99, 113
- Prommyssary, 63/237, *sb.* deputy
- Provost, in a play, p. 59, 104
- Provostycacyon, 60/163, *sb.* regency, vice-gerency
- Pryse, 70/417, *sb.* prize: *beryf þe pryse*, bere þe pryse, 72/472, take first place
- Pver, 125/1859, *adj.* pure
- Purfyled, 140/16, *adj.* trimmed, edged or embroidered
- Purpete, 81/710, *sb.* (?) special care, or pure pity
- Pynsynesse, 78/606, *sb.* pensiveness
- Pyrked, 68/358, *adj.* proud, elated. See Halliwell, s. v. *Perk.*
- Pystull, 104/1313, *sb.* epistle, letter
- Quell, 99/1168, *vb.* kill. A.S. *cwellan*
- Quesson, 80/662, *sb.* question
- Qwat, 102/1249, what
- Rage, 105/1331, *sb.* haste, hurry
- Ragnell and roffyn, 101/1200
- Raphael the Angel bids many go and convert the land of Marcyll, p. 107
- Readers of an acted Play, 136/2143, p. 170
- Rebon, 110/1465, *sb.* (?) rebound, answer, insolence
- Recure, 66/311; 79/6251; 211/1202, *vb.* recover, redeem
- Reddure, 114/1580, *sb.* violence
- Rede, 122/1793, *sb.* guide, counsellor

- Rede, 115/1616, 1 *pr. s.* advise
 Refreyne, 97/1116, *vb.* (?) restrain themselves
 Releff, 56/41, *vb.* free (from harm or responsibility)
 Rem, 59/114; Reme, 59/125, *sb.* realm
 Reporte, 176/133, 1 *pr. s.* urge, argue, declare
 Reportur, 133/2084, *sb.* report
 Reprefe, 56/40, *sb.* punishment
 Rese, 61/180, *vb.* rise
 Resowndable, 89/904, able to be heard
 Restoratyf, 79/651, *sb.* restoration, repayment
 Resun, 93/1024, *pp.* risen
 Reynd, 96/1083, pull, pluck
 Rofe, 91/970, *vb.* were riven, split
 Rome, the Emperor of, p. 55, 59, 104
 Rownd, 73/495, *vb.* whisper, chat
 Rud, 206/1030, *sb.* rood, cross
 Rvfull, 93/1020, *adj.* rueful, sad
 Ruthe, 149/316, *sb.* pity
 Ryte, 59/130; Ryth, 59/126, *sb.* right
 Rythewys, 88/889, *adj.* righteous
 Ryve, 145/175, *vb.* rive, destroy
- s, 2 & 3 *sing.* in, p. 170
 Sadd, 215/1328, *adj.* weighty, of weight. "*Sadde. Solidus, firmus.*" *Cathol. Anglicum.*
 St. Andrew, p. 213
 St. John, p. 94, 187; and St. Peter, p. 94, 123, 209
 Sakor, 133/2068, 1 *pr. s.* consecrate
 Satan, Prince of the Devils, p. 66, 68, 76
 Saul, after Paul, p. 27, 33, 46
 Save, 132/2051, 1 *pt. s.* saw, have seen
 Sawen, 87/852, *vb.* save
 Seduct, 82/716, *pp.* seduced, led away
 Segnyte, 195/723, 2 *pt. pl.* assigned, committed
 Sembled, 69/403, *pp.* met, assembled
 Semle, 63/240, *adj.* seemingly, handsome
 Sensuality, a character, p. 80
- Sentelles, 104/1311, 1315, (?for) sentence, intelligence
 Sepoltur, 87/844, sepulchre, tomb
 Serybyl or Serybb, p. 55
 Sese, 118/1688; 128/1958, endow, put in possession, give seisin
 Seth, 143/122, *sb.* a full seth = full aseth, full satisfaction
 Sette, 97/1104, *sb.* city
 Seyld, 99/929, *adv.* seldom
 Shep, 106/1351, *sb.* ship
 Sheppyng, 107/1392, *sb.* ship
 Shewyng, 116/1621, vision
 Shipman or Captain in a play, p. 54
 Sho, she, p. 170
 Shower, 86/822, *sb.* struggle, pain
 Shuyd, 58/86, *pp.* showed
 Simeon the priest, p. 16
 Simon the Leper, p. 77
 Skreptour, 61/171; Skryptour, 61/179, *sb.* Scripture
 Soferous, 87/864, *sb.* suffering
 Sokor, 65/286, *sb.* succour, help
 Soleyne, 159/579, *adj.* (?) alone, singular, unique
 Sond, 62/214, *sb.* message. "Sond or sendyng. *Missio.*" *Prompt. Parv.*
 Sond, 111/1504, *sb.* word, order
 Sond, 109/1439, *sb.* land, shore
 Sops in wine, 75/536
 Sote, 1/13; 90/1071, *adj.* sweet
 Sottes, 62/203, *sb.* fools
 Sowket, 192/625, *pt. s.* sucked
 Sowth, 83/743-4, *sb.* (?) sawt = assault, attack
 Sowth, 66/307, *pp.* sought
 Spece, 132/2060, *sb.* speech, words
 Spece, 96/1072, *sb.* (?) view, from Lat. *aspicio* (?)
 Speceows, 78/628, special, particular
 Spyll, 146/215, *vb.* be ruined, fail
 Spynys, 131/2024, *sb. pl.* thorns, thickets
 Stableman or Ostler, p. 30
 Stanzas, two plays in 8-line, p. 1, 137; a play in 7-line, p. 25; a play mainly in 8-line, p. 171: see too, p. 53, at foot.
 Starte, 218/1417, *sb.* time. "Styrt, or lytyl whyle (lytyl qwyly, A.). *Momentum.*" *Prompt. Parv.*
 Steryng, 144/153, *sb.* stirring, incitement

- Stey, 96/1077, *vb.* ascend
 Steyyd, 105/1341, *vb.* ascended
 Stoonddes, 93/1018, *sb.* moment, time. A.S. *stund*
 Streynness, 58/97, *sb.* hardship
 Stronkg, 93/1002, *adj.* strong, violent
 Strytt, 70/426, *adj.* straight
 Styffe, 130/1997, *vb.* (?) *stryffe* = strive
 Stytle, 116/1637, *sb.* steel. A.S. *style*
 Stynte, 212/1240, 1 *pr. s.* stop, cease
 Styntt, 123/1807, *sb.* allowance, bargain, agreement
 Subjectary, 83/752, subject, thrall
 Subjugal, 55/7, *adj.* subject
 Sudare, 95/1049, *sb.* napkin, kerchief. It occurs in exactly the same meaning in Wyclif's version of John xx. 7
 Sue, 75/532, *vb.* follow
 Spiratione, 173/64, *sb.* sighing. Lat. *spirationem*
 Suthe, 188/500, *adv.* truly, with truth
 Swertt, 84/780, *adj.* black
 Syest, 95/1061, *sighest*
 Syn, 86/830, *conj.* since
 Synamver, 106/1361, *sb.* (?) Fr. 'Cinnabre: m. Cynoper, Vermillion, Sanguinarie. . . a soft red and heauie stone found in Mines.' Cotgrave.
 Syppresse, 139/1978, *sb.* Fr. 'Cypere: m. Cyperus, or Cypresse, Galingale (a kind of reed).—Cotgrave. A sweet herb, a sweet person
 Syrus, Lazarus's father, p. 56, 64
 Syyn, 129/1973, *vb.* sigh
 Sy yng, 57/63, *sighing*
 Tapyrnakyll, 106/1352, *sb.* tabernacle, vessel
 Tasppysster, 73/495, *sb.* barmaid
 Taverner, in a Play, p. 72
 Tawth, 102/1259, *taught*
 Tayve, 172/38, *adj.* (?) *decaying*
 Tene, 71/438, *vb.* injure, annoy
 —th constantly used for —ght, as *lyth*, light, *nyth*, night, *myth*, might, &c.
 Thar, 139/1437, *impers. vb.* need. A.S. *þearf*
 Pen, 82/732, *pron.* that
 Therkenesse, 81/689, *vb.* darkness. "Therkenesse or derkenesse. Tenebre, Caligo." *Prompt. Parv.*
 Tholit, 181/276, *pp.* suffered, endured. A.S. *þolian*
 Thrall, 175/108, *adj.* miserable, mean
 Threst, 115/1614, *sb.* thirst
 Thruste, 179/215, *sb.* thirst, desire
 Thrustide, 179/214, *pt. s.* thirsted for. A.S. *þyrstan*
 Thrustye, 178/210, *adj.* thirsty. A.S. *þurstig*, *þrystig*
 Thryst, 73/492, *sb.* thirst
 Thyrlite, 180/268, *pp.* pierced. A.S. *þyrlian*, Eng. *drill*
 Tiberius Cæsar, p. 55, 59
 Tidiose, 208/1079, *adj.* anxious, impatient
 Till, to, with the infinitive, p. 170
 To-brost, 91/966, *pp.* broken to pieces
 Ton, 197/783, *sb.* tun, vessel
 Toukkyng, 91/969, *sb.* touching, touch
 Treyte, 171/3, *sb.* treatise, little piece
 Tripident, 2, *stage direction*, let them dance
 Trossyd, 89/910-11 *adj.* bound, wrapped
 Trott, 76/555, *vb.* (?) *shake*
 Trotte, 71/438, *vb.* hasten, hurry off
 Tyr, 60/158, *Tyre*
 Understanding, a character, and her 6 Jurors, p. 138
 Veruens, 96/1093, *sb.* fervency
 Very, 3/76, *adj.* true, real
 Virginite, 191/589, *sb.* chastity, purity of life. Often applied, as here, to males as well as females
 Vysered, 165/726, *adj.* wearing a visor or mask
 Vysers, 166/754, *sb. pl.* visors, masks
 Wall, 124/1848, *vb.* (?) *dwelt*
 Wardly, 152/405, *adv.* carefully

- Waryacyon, 123/1815, *sb.* variation, or (?) opposition
 Waryovns, 130/2005, *sb.* variance, disagreement
 Watkyn, a Messenger, p. 4, 6, &c.
 Wawys, 89/829, *sb.* waves
 Weepers in black at a burying, 86/835-7
 Went, 68/376, *pp.* gone
 Wentt, 96/1079; 116/1629, *vb.* thought, weened
 Werely, 80/675; 122/1791, *adv.* verily, assuredly
 Weryauns, 58/92, *sb.* variance, change
 Weryfyyt, 61/178, *vb.* verifies, confirms
 Weryous, 56/36, *adj.* troublesome
 Wete, 95/1059, 123/1817, *vb.* know
 Wetty, 102/1250, *adj.* learned
 Whan, 150/346, *adv.* ay whan = every when, ever, always
 Whanhope, 81/694, *sb.* despair
 Whantite, 192/621, *sb.* quantity
 Whatt-so-mewer, 102/1235, what-soever, whatever: the pronunciation *whatsunever* is not uncommon amongst the lower classes
 Wher, 68/368; 104/1288, *vb.* were
 Whit, 199/850, *vb.* requite, repay
 Whytly, 68/376, *adv.*; wygth, 68/227, quickly, speedily
 Will, a character, p. 138; her 6
 Women or Retainers, p. 161-7
 Wisdom or Christ, a Morality of, p. 137
 Wod, 2/39, *adj.* mad, furious
 Wolunte, 55/3, *sb.* will
 Wonddyn, 55/23, *adj.* enveloped, wrapped, and so, protected
 Wonde, 115/1609, turn, refuse
 Woo, 66/311, *pron.* who
 Word, 56/31, *sb.* world
 Wordely, 141/51, *adj.* worldly, earthly
 Wos, *pron.* whose
 Woydyt, 115/1618, *pr. s.* goes out
 Wrake, 68/380, *sb.* harm, injury
 Wreche, 72/469, *sb.* harm
 Wrowth, 79/631, *pp.* wrought, done
 Wry, 163/669: (?) read 'malewry', mishap, misfortune: Fr. *malheur*
 Wryng, 108/1409, *vb.* turn and twist about in pain
 Wyen, 72/479, *sb.* Guienne
 Wycys, 90/1083, *sb.* vices
 Wyhylls, 68/377, *sb.* wiles
 Wylddyng, 57/59, *sb.* wielding, command
 Wyldyng, 124/1832, *sb.* power, welder
 Wyre, 94/1027, *sb.* doubt. "Awere or dowe. *Dubium, ambiguum, perplexus.*" *Prompt. Parv.*
 Wys, 89/895, guide, show
 Wytory, 134/2095, victory
 Wytyst saff, 78/624, *vb.* vouchsafest
 Xall, 56/41, &c., shall; þou xall, 100/1176
 Xuld, 132/2036, &c., should
 Xulldes, 99/1163, *vb.* shouldst
 Yee-lyd, 102/1237, *sb.* eye-lid
 Ynge, 102/1242, *adj.* young
 Yrkit, 175/111, *impers. pt.* grieved
 Ywys, 67/338, *adv.* assuredly
 Yye, 98/1124, *sb.* eye
 Yys, 79/640-1, *sb.* eyes
 3af, 122/1799, *conj.* if
 3af, 135/1343, *vb.* gave
 3ede, 92/975, *pp.* gone. A.S. *eode*
 3en, 114/1577, *sb. pl.* of eyes, 3en *sucke* = *tear*ning(?)
 3en3ybyr, 67/343, *sb.* ginger
 3epe, 165/724, *adj.* active, careful. A.S. *geap*
 3ode, 105/1324, *vb.* went
 3onglinge, 202/895, *sb.* young child, infant
 3yng, 73/503, *adj.* young

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